

Mr. Faulks

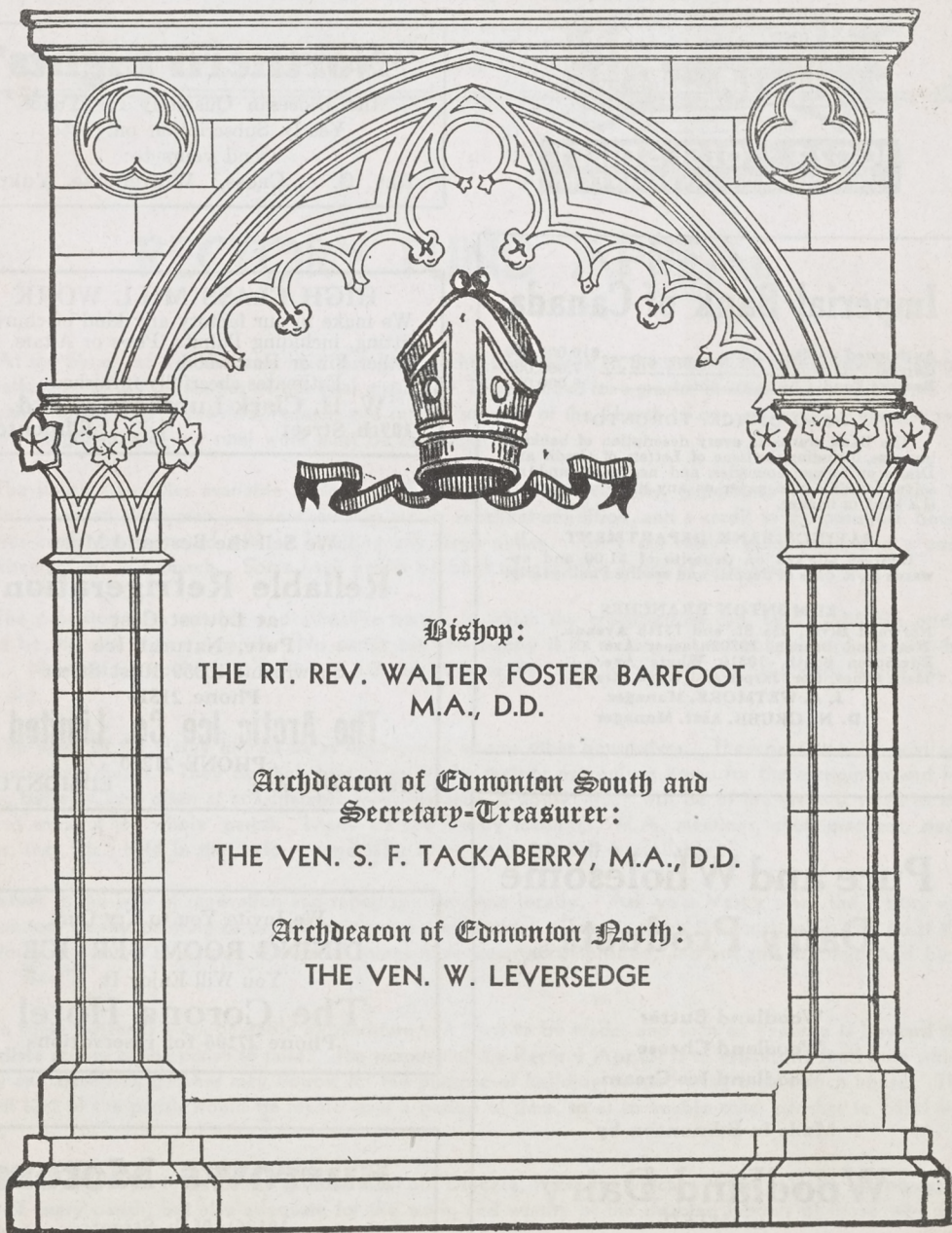
The Church Messenger

DIOCESE OF EDMONTON

18
VOL. IX

EDMONTON, MAY, 1943

No. 5



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT
M.A., D.D.

Archdeacon of Edmonton South and
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

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Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: The Rev. W. M. Nainby
8319 101st St., Edmonton

Business Manager: D. W. F. Richardson.
10060 104th St., Edmonton

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in not later than 25th of month for publication in following month's issue.

New and renewal subscriptions should be sent c/o the Business Manager.

The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

RECTORY FUND APPEAL

At the Synod of the Diocese, held last June, in his first Charge to the assembled delegates, the Bishop drew attention to the difficulties of our rural missions. There is need for a greater number of clergy anxious to do country work, and to provide frequent and regular services of the Church to our scattered congregations. The vital importance of our rural work must be realized.

The housing facilities available in some rural missions make it virtually impossible for the Bishop to appoint a married clergyman. A few rectories are in excellent condition, and a credit to the parishes. Some rectories could be improved without entailing any large outlay. Some are totally inadequate, and a poor advertisement for any church. Some have yet to be built to meet the needs of new areas of work.

The provision of a suitable and attractive house, in which the congregation can take justifiable pride, should be the aim of every parish. No parish can feel happy if its rectory is unattractive, cold, and inadequate. None of us would want to live in a house such as that, and we would soon take steps to remedy it if we did.

The wives of the clergy like to be as houseproud as any other housewives. They have not the privilege of a permanent home. They do their best to make the rectory not only a home for the clergyman and his family, but also, and often at considerable inconvenience, a house which will be of the greatest value to the life and work of the whole parish. Many are the Vestry meetings, W.A. meetings, choir practices, study groups, teas, etc., held in the rectory, especially when no parish hall is available.

Much in the way of renovation and repair can be done locally. Ask your Vestry when the rectory was last painted, or any painting or paperhanging was done inside! There is much the local group can do if the people have a mind to help. Wonderful things have been accomplished, and are still accomplished by a parish "Bee".

In some instances a considerable expenditure will have to be made, and such an expense is beyond the immediate ability of the parish to raise. The purpose of the Rectory Appeal is to establish a fund from which needy and deserving parishes may borrow for the purpose of building or renovating their church house. The amount lent to the parish would be repaid over a period of time, so as to enable other parishes to build and repair.

In time, we hope to have throughout the whole Diocese, Rectories which will not only be the object of pride of every parish, but also adequate for the work, and worthy of the devoted labours of those who call the rectory "Home".

Diocesan News

BISHOP'S APPOINTMENTS

MAY:—

2nd—11 a.m., Sangudo.

7.30 p.m., Mayerthorpe.

3rd—St. Mark's Day—Anniversary of Consecration.

Celebration of Holy Communion, Mayerthorpe, 7.30 a.m.

3rd—8 p.m., A.Y.P.A. Conference.

7th—3 p.m., Confirmation, Irma.

9th—Winnipeg.

11th—Enthronement of the Metropolitan of Rupert's Land, 11 a.m., St. John's Cathedral, Winnipeg.

12th and 13th—Meeting of the House of Bishops of the Province of Rupert's Land, Trinity Hall, Winnipeg.

16th—11 a.m., Ordination of Mr. W. W. Buxton, All Saints' Cathedral.

16th—7.30 p.m., Confirmation, St. Faith's, Edmonton.

19th—8.00 p.m., Confirmation, Holy Trinity.

21st—3.00 p.m., Hattonford.

23rd—11.00 a.m., Edson.

23rd—7.30 p.m., Jasper.

28th—Meeting of the General Committee of the Leonard Foundation, Toronto.

29th to

JUNE 3rd—Deputation in the Diocese of Huron.

RECTORY FUND CAMPAIGN

There are few parishes which have not received gifts from outside for their major building projects. Many of our buildings were made possible only by such help. The S.P.G., the S.P.C.K., as well as generous private donors, have given encouragement and help when the time came to build churches or vicarages in the parishes. The help from English societies has stopped—but the need continues. Apart from certain grants through the W.A., the the Canadian Church as a whole has made no provision for building funds. Our campaign is timely and necessary.

This campaign received the unanimous support of the members of the Synod of 1942. All members of that Synod as well as other officers of the Church are asked to give effective leadership on the campaign in their own parishes.

This is the first major diocesan effort in finance since the Restoration campaign. That was ten years ago. At this time we are out to solve the most pressing diocesan problem. This we shall do. Every member sharing to the best of his (or her) ability, and promptly, will bring this effort to a happy and successful conclusion.

—S. F. TACKABERRY.

THE ACT OF INCORPORATION

Together with

THE CONSTITUTION, CANONS AND RULES OF ORDER

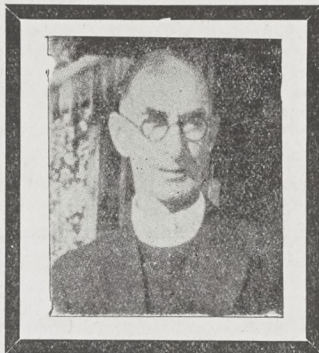
as Amended to Date

This is the title of the new volume just off the press and now available at the Synod Office.

Every clergyman, warden and delegate to Synod should possess a copy of this book. A copy should be placed in every church.

Obituary

GERALD McCOMAS, M.A., PRIEST



On Sunday, April 11th, 1943, the Reverend Canon Gerald McComas, M.A., entered into rest. He was buried from All Saints' Cathedral on Thursday, April 15th. The service was conducted by the Right Reverend the Bishop of Edmonton, assisted by Canon Trendell. Interment was made in Edmonton cemetery.

Canon McComas was born in Dublin, Ireland, in 1882. In 1908 he graduated in Arts and Divinity in Trinity College, Dublin, and served at St. Thomas', Bury, until 1913, when he came to Canada.

With the exception of a short period of service in Kootenay, Canon McComas served the Canadian Church in the Diocese of Edmonton and Calgary, ministering in Vegreville, Fort Saskatchewan, Red Deer, McLeod, Edgerton, Vermilion, St. Mary's, Edmonton, and St. Mary's, Jasper. Ill health compelled his retirement in November, 1940.

In 1915 he married Janet Fane, daughter of Major F. W. W. Fane, a pioneer officer of the R.N.W.M.P., and Mrs. Fane, of Beaver Lake. Mrs. McComas survives her husband and will live at Mundare. An only son, Archibald, is overseas with the 1st Bn. Calgary Highlanders.

Among his brethren Canon McComas was recognized as a man of high attainment in scholarship and of deep devotion to his Lord. Among all men he will be remembered, not only as a faithful and helpful pastor but as a kindly, retiring Christian gentleman, whose nature combined an admirable directness of speech with an unflinching courtesy to all.

Branches of senior church organizations possessing a copy will find it helpful to become conversant with the Canons of the Diocese as some contain the terms of reference under which certain diocesan bodies operate or on which such bodies have representation. The Rules of Order set a model for the conduct of important meetings.

It is especially recommended that some time at parish vestry meetings be given to the study of parts of the Constitution and of Canons IX and XII.

A charge of fifteen cents (15c) will be made for each copy. This amount is expected to cover one-half the cost of printing and mailing.

CHURCH MESSENGER

A.Y.P.A. NEWS

The 12th Annual Diocesan Conference of the A.Y.P.A. opened Saturday, May 1st, with a banquet and dance, held in the Masonic Temple. Over one hundred young people attended, including a number of airmen. The executive, consisting of Miss Kay Croft, president; Miss Sheila Dryden, vice-president; Miss Clodagh Mahoney, secretary; Mr. George Alexander, treasurer, and Mr. Alex. Messum, vice-president of Work, were in charge of arrangements.

Mr. Lewis Garnsworthy proposed the toast to the Church, which was responded to by Canon A. M. Trendell. The toast to the A.Y.P.A. was proposed by Mr. Vernon Barford, and replied to by Mr. Art Cooke. The toast to the boys in His Majesty's Forces was proposed by Miss Ruth Bryant, and replied to by AC2 David Faulks.

Mr. Art Potter presented Mr. Lewis Garnsworthy, winner of the 1943 Public Speaking Contest, with the Pierce-Goulding trophy. Mrs. Paul Greenwood presented the "tin" trophy to the Alumni

Branch, winner of the Charade Contest. Miss Doris Pallister, past president, presented Mr. and Mrs. Paul Greenwood with A.Y.P.A. membership pins and Mr. Art Potter with an A.Y.P.A. past president's pin.

At 8.30 Sunday morning, May 2nd, a corporate communion was held in All Saints' Pro-Cathedral, with Canon A. M. Trendell as celebrant. Morning service was also attended at the Cathedral. In the evening the A.Y.P.A. members met again and attended Holy Trinity Church, with Rev. W. M. Nainby conducting the service. After the service members held a fireside hour in the church basement, with Central A.Y.P.A. presenting a short skit. Refreshments were served.

Monday night found the Conference well underway in the form of a Mock Parliament. The topic discussed was the same as for the Dominion Conference, to be held in Toronto, May 25th to 30th—The Church: In the Home, In the Community, in Society. Bishop Barfoot opened this session.

—C.M.

Highlights of the Edmonton Diocesan W.A. Annual Meeting

At the opening service of Corporate Communion there were 250 communicants. Despite terrible road conditions and uncertain weather, we were very happy to have a very good representation from out-of-town branches.

A slight increase, both in branches and membership, was reported: 4 branches and 69 members.

The Dorcas Sec.-Treasurer reported great improvement, inasmuch as she has been able to secure uniformity of color, material and style for the children at Wabasca School. The branches have found it is to their advantage to cut in quantity.

For the first time this Board undertook a small pledge for Sunday School-by-Post.

We are grateful to the Dominion Board for the privilege of having Miss H. Hellaby with us for two days, en route to Ottawa and other Eastern Diocesan meetings. We trust they will enjoy her talks as much as we did.

The Rev. W. Elkin of Wetaskiwin gave a splendid resume of Religious Education in public schools. There are several places in the Diocese where our clergy, co-operating with clergy of other denominations, are giving Religious Instruction in schools.

The beautiful service of intercession and thanksgiving at the close of the meeting was an innovation in this Diocese, and we hope it will continue.

OFFICERS OF THE BOARD, 1943

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Custodian of Book of Remembrance.....	Mrs. H. B. Collins.....	St. Catherine's Residence.

W.A. MEMBERS ARE ADVISED TO KEEP THIS LIST FOR REFERENCE.

To augment the gift of \$50.00 from the Dominion Board, for repairs to the vicarage at Manville, the Diocesan Board voted \$100.00. Mrs. E. Bradshaw, of St. Mary's, and Mrs. J. Kinnear, voted their Life Membership money, bringing the fund up to \$200.00.

Two Diocesan Life Memberships were presented at this service; one to Mrs. Mutter, of St. Faith's, and the other to Mrs. T. C. Gittens, of St. Mary's. This was a gift, for her beautiful work in inscribing the Life Membership Certificates and the names in the "Book of Remembrance."

At this service also a very beautiful oak case, with inscription plate for the "Book of Remembrance," was dedicated. The case matches the fittings of the Cathedral, and is the gift of Mrs. J. E. de Wynter, a Dominion Life Member. It is a great joy to have this Book and Case placed permanently in the Cathedral.

ANGLICAN GIRLS' FESTIVAL, 1943

The following extract taken from a letter written to members of the Girls' Auxiliary in this Diocese, by Mrs. Phillip Carrington, Dominion Girls' Secretary, expresses the idea of the Festival:—

"I want to congratulate you on being the first Western Diocese to have a Girls' Festival.

"Six years ago the Lady Tweedsmuir helped me to start the first Girls' Festival in Canada, and gave the Quebec girls a beautiful silver shield framed in oak. I am going to write Lady Tweedsmuir to tell her about the Edmonton Festival, for she has asked me to keep her informed of the movement.

"I regard these festivals as a way of testing the training which you members of the Girls' Auxiliary are undergoing, because you want to build a better world. Canada needs trained leaders and you are taking your share of the training.

The cup is a gift from the Dominion Board of the Woman's Auxiliary. I hope all the other branches are determined to win it next year."

The Edmonton Festival was a most happy event. On Thursday afternoon, April 29th, at All Saints' Parish Hall, the entries in sections relating to first-aid, meals, menus, posters, essays, knitting and sewing were judged and later arranged for display.

On Friday morning, April 30th, a full hall of girls, their leaders, and their friends, awaited the judges of dramatics, singing, reading, story-telling, Christian symbolism, and care of the Altar. The Rev. L. M. Watts opened the beautiful morning's task with hymn and morning prayers.

Enthusiasm ran very high as one group after another presented the tableaux, read the Scripture portions, and sang the hymns.

Much appreciation is accorded to all the women who acted as judges. The task was not too easy, as the competitions were very close. This was revealed in making the award for the cup. The average group marks ranged between seventy-nine and eighty-nine per cent.

Attractive certificates, prepared by Miss Joyce Stone, of All Saints', were presented to the winners of the ten sections. In Class I, Mannville was highest in Posters and Essays; Wainwright in Christian Symbolism and Care of the altar. In Class II, Christ Church girls received a certificate for Meals, Posters, Singing, and Reading; St. Faith's for First Aid and Essays; St. Paul's for Knitting; St. Peter's for Sewing.

In Class III, Barrhead will receive a certificate for Dramatics and Christian Symbolism; St. Faith's Brownies for Knitting, Singing and Reading; Onoway for Embroidery and Christian Symbolism (tied with Barrhead).

The Juniors, of Onoway, Class III age group, were presented with the Challenge Cup, donated by the Dominion W.A. Board. They had a percentage of a little over eighty-nine.

Christ Church Intermediate Girls, of Class II, were a very close second with eighty-eight per cent. Mannville girls, of Class I, had eighty-five and a half per cent.

The following groups entered in two or more sections: All Saints', three groups from the Sunday School; Christ Church Junior and Intermediate Girls; St. Faith's Juniors, Brownies and Intermediates; St. Paul's Intermediates; St. Luke's Juniors; St. Mary's Juniors; St. Peter's Juniors; Onoway Juniors; Barrhead Juniors; Mannville and Wainwright Teen-age Girls—making a total of seventeen groups with one hundred and twenty-five girls.

The Diocesan Board of the Woman's Auxiliary extends grateful thanks to all these girls and their leaders, to the judges, and to all who helped in any way to make this first festival a very happy enterprise.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDALL

We have reason to be very thankful as we look back over the season of Lent and Easter, and I think it meant more to us this year than it has done for many years past. Increasing congregations was climaxed on Easter Sunday, when we had record crowds at nearly all of the services. Our thanks are due to the Ven. Archdeacon Tackaberry and to Flight-Lieut. Griffiths, Chaplain of the Manning Depot, for the help given to the Rector at the Communion Services at 8 a.m. and 12.15 p.m. In days like these through which we are passing the last two months has done much to encourage us all to move on towards the Victory which is the keynote of Easter.

All who attended the mid-week services during Lent will agree that the voluntary choir which turned out each Wednesday in appreciable numbers added much to the service, and our thanks and appreciation go to them all for the excellent and loyal service they rendered once again to their Church.

We are looking forward to our Confirmation on Friday, June 11th, when a number of candidates will be presented to the Bishop; these will, we hope, be ready for their first Communion on Whit-Sunday, June 13th.

On Sunday, May 16th, Mr. Buxton will be ordained deacon at the 11 o'clock service, and will work in this Parish as Curate. We shall be very pleased to have Mr. Buxton with us and can assure him that he will have plenty of work to do, but that he can count on our loyal support and that we wish him every happiness.

A note from Mr. Howard Buckner, our former assistant, assures us that he is very busy in his work as instructor in the R.C.A.F., but that he is happy. He still insists that Calgary enjoys better weather than Edmonton.

On April 4th Mr. G. R. F. Kirkpatrick passed away after a short illness and was buried from the Cathedral, on April 6th. Mr. Kirkpatrick was among the very oldest of the parishioners of All Saints', and served the Church very faithfully for more than 40 years. During that long period he had served for some years as warden, and for still more years had represented the congregation at the Diocesan Synods, having helped to elect all the Bishops of the Diocese of Edmonton since the inception of the Diocese. He will be missed very much not only in the parish, but in the Diocese and throughout the Canadian Church, but we rejoice in the splendid witness of a good churchman, and know that already "the trumpets have sounded for him on the other side."

HOLY TRINITY

THE REV. W. M. NAINBY

Parish Notes

Our Wednesday evening services were most interesting, and very well attended. We wish to thank the various clergy who preached during the series. Our thanks are also extended to Mrs. R. S. Evans, who so capably officiated at the organ at these services.

Young Women's Fellowship

The Young Women's Fellowship met twice during April, viz., the 14th and 28th. Delegates attended all the sessions of the annual meeting of the Edmonton Diocesan Board of W.A.'s.

On April 14th Mrs. Doris Bull and Miss Winnie Bull presented very interesting reports on these meetings.

Our main activity this month is centred on getting the Kindergarten organized and running smoothly.

A Tea has been planned for Wednesday, May 19th and is to be held in the church basement. Tea will be served from 3 to 6 p.m. A sale of work, particularly children's wear, will also be held.

Girls' Club

The last meeting of the month of March took the form of a social at the rectory. A most enjoyable evening was spent by all.

It was decided at a recent meeting that our annual dinner would be held about the middle of May.

Mrs. Melrose very kindly showed the Club and their friends lantern slides of the Passion Play. As Mrs. Melrose herself has witnessed this play, she was able to tell us many interesting features of it.

Choir

On Good Friday evening the choir presented Maunder's cantata, "Olivet to Calvary", with Mrs. H. Mackie, Mr. W. Townsend and Mr. W. Smith taking the solo parts. The choir members are planning to hold a Telephone Bridge or Whist on Thursday, April 29th. The proceeds are to be given to the re-building of Coventry Cathedral. We are very pleased to report that Mr. A. Pryor is now recuperating from his serious attack of pneumonia.

Sanctuary Guild

During the past few months we have all been busy and eagerly looking forward to Easter morning when we would be able to see the fruits of our efforts in beautifying the altar. Ivory dorsal curtains were on display for the first time, and we have already received many comments on how beautiful they are. It is hoped that we will soon have matching dorsal curtains for each change of festival hangings.

We are pleased to hear that Mesdames Cowles G. L. Brown are now recovering from their recent illnesses.

May we at this time thank all our friends for their generous donations of flowers and money during the past months.

Corporate Communion was celebrated on Palm Sunday morning, with nine Sanctuary Guild members present.

Sunday School

A special Children's Service was held on Good Friday morning at 10 o'clock, and the Junior Choir attended. The Rector spoke to the children and later on the Lenten pyramid boxes were collected.

Parish Guild

The Guild has arranged for a Tea to be held in the church basement on Wednesday, May 5th, from 3 to 6 p.m. Members of the congregation, who cannot attend meetings, are being asked to become associate members of the Parish Guild.

W.A. Active Service Group

The Group meets regularly every Thursday, keeping up with its war work. As an Easter present 97 pairs of socks were knitted, and these were mailed, together with the Church Easter leaflet, to all the men overseas. One hundred and four Easter leaflets, together with a copy of the "Link" were mailed to the men and women in the forces stationed in Canada.

Easter Day: The Easter Day congregation taxed the seating capacity of the church, and nearly six hundred were present at the morning service.

Woman's Auxiliary: A most successful tea and sale of home cooking was held at the home of Mrs. J. C. McGregor, on April 28th. It was a beautiful afternoon and an exceptionally large number patronized this event.

Confirmation: The Confirmation Service is to be held on Wednesday, May 19th, at 8 p.m.

ST. STEPHEN'S



Mr. Bernard Young has resigned his position as organist and choir master on account of his very exacting work during the week, which makes it necessary for him to have more rest. His work has been much appreciated and we shall miss him. The choir members have planned a social evening for the 6th, in order to make him a presentation

and also to welcome his successor, Mr. White, who began his duties on the Sunday after Easter.

The Willing Workers had a tea and sale of home cooking, together with a musical programme, on the afternoon of the 29th of last month. It was a particularly pleasant and enjoyable affair and resulted in adding \$25.00 to their funds.

We were all delighted to see Mr. Weir last Sunday after his recovery from serious illness; and hope that he will soon be able to resume some, at any rate, of the work which he was doing at St. Stephen's before he was obliged to undergo an operation.

Some of our young folks took part in the dramatic presentation at All Saints' parish hall, on the 30th, and were much encouraged by the word of praise which they received from the Bishop.

Many thanks are due to those who donated such an abundance of flowers for the altar at the Easter Festival. Some came from Miss Cassie, and some from Mr. Culverhouse, at Vancouver.

St. Matthew's Mission

Mr. Dodd is doing some very good work at the Mission, and his taking of the morning services is much appreciated by an increasing congregation. The W.A. held a tea and sale on the 27th, which went off very well.

The Sunday School Lenten savings boxes totaled \$6.00, and on Easter Day a special offering was given to the Rector.

A surprise to everyone was the beautiful kneeling mat at the altar rails. So far the name of the generous donor has not been revealed.

Sister Amelia's Sunday School is in a flourishing condition.

Brownies' Notes

The Guide Handicraft Exhibition was held early in March, and we are only now telling you that we tied with a pack from Ponoka for the Alberta challenge cup, which is now at Ponoka. We are to have it from September to March.

We were proud and happy to accept invitations to two lovely events during April. The first—to attend the opening meeting of the Third Riverdale Pack, on April 6th. Only twelve Brownies, with Brown Owl and Tawny were able to go. Our District Commissioner, the Riverdale leaders and over twenty little girls were there to welcome us. Thank you for a marvellous time, Riverdale! The second invitation came from the newly formed Sacred Heart Pack, to visit them on April 14th. This being our own meeting day, we all went—about thirty-five of us. These, with the Sacred Heart Pack, made a total of about seventy little girls, all intent on being Brownies! We had a grand time. Thank you, Sacred Heart. Our best wishes to the new Packs and their leaders.

Canon Matthews has kindly taken time off to hold short Lenten services for us, but we need some Brownie "magic" to help us remember those prayers. We welcome two St. Stephen's girls into the Pack—Patricia Crowle and Margaret Biggar.

ST. MICHAEL AND ALL ANGELS

Baptisms: On April 4th, John William Reimer.

On May 2nd, Larry David Phillips, Donald Frederick Puff, and Raymond Herman Puff.

The Ladies' Circle has made a wonderful improvement in the church. After cleaning off old paint on the windows they have made curtains for

them. The red curtains in the Sanctuary are particularly effective and give a warm glow to the whole interior.

We had a very nice service on the Sunday after Easter Day, with everything clean and shining. The Lenten savings boxes amounted to \$4.00.

The Sunday School is looking up again after the depression in the winter, when we found it almost impossible to get enough heat in either the church or parish hall.

Last Sunday Miss Mona Bennett took charge of a Sunday School class. Her help will be of the greatest assistance.

CHRIST CHURCH

THE REV. E. S. OTTLEY

The gradual improvement of the weather during the past month has been reflected by a corresponding increase in our congregations. We know that this does not necessarily mean that our people are "fair-weather" Christians, but rather that travel has been difficult and precarious for many; and we know that we have been supported by the prayers and interest of our people during the past months.

The Three Hour Service on Good Friday was well attended; and we had an appreciative congregation on Good Friday evening, when after shortened Evensong the choir rendered music from Staner's "Crucifixion" and Maunder's "Olivet to Calvary". We were glad to have the opportunity of broadcasting the major part of the music over CFRN.

On Easter Day the Bishop of the Diocese was celebrant and preacher at the 11 o'clock service, and an unusually large congregation more than filled the church. In the afternoon the annual Children's Easter Service was held, with almost the entire Sunday School and Junior Church in attendance. The Beginners' Department delighted us all with their singing of a special Easter carol. During the service the children's Lenten missionary boxes were presented, and the children were found to have contributed well over \$40 to our missionary funds.

We are grateful to our people for their generous response to the Vestry's appeal for \$2,000.00 in the Easter collection. Special donations, increased envelope subscriptions, and the regular collection received have amounted to about \$1,700.00.

The Woman's Auxiliary held weekly meetings throughout the month. On April 20th, an outline of the work being done among lepers was presented by Mrs. D. W. F. Richardson; and on April 27th, Mrs. Garton and Mrs. Slessor brought interesting information concerning the Church's work in the Diocese of the Arctic.

The Evening Branch of the W.A. met on April 13th, at the rectory; and on April 27th they gathered at the home of Mrs. J. H. Sandilands, when the Rector discussed with the members various matters pertaining to Churchmanship—the Church year, the symbolism of the Church, and the meaning of its various furnishings. This was followed by a description of the Arctic work of the Church by Mrs. F. Garton.

We congratulate the members of our Girls' Auxiliary for their success at the Girls' Festival, held at All Saints', on April 30th. By winning four first prizes and one second prize they brought credit to their leader, Mrs. W. D. Neely, and to the leader of the Juniors, from which they recently

Religion and the War

V.—RELIGION AND IDOLATRY

By Rev. Ebenezer Scott, M.A., B.D.

If the present war is a war against barbarism, it is also a war against idolatry. It is so long since all our fathers worshipped stocks and stones, that it is difficult for us to take this word seriously. But Hitlerism is a form of idolatry. The evil spirit which has taken possession of the German people is essentially the same as that with which the Hebrew prophets had to contend. We naturally, and justly, speak of religion in terms of its highest and perfect revelation in Christ; but present conditions are proving that the Christian Church was justified in retaining the Old Testament in its Scriptures. We still need, in the New Testament phrase, to "keep ourselves from idols." The sins which the Bible, Old and New Testament alike, denounces, are never asleep in human nature; and idolatry is one of them.

Even men who do not accept the Christian faith deplore this tendency to idolatry. An essay of Aldous Huxley bears the tell-tale title, "The Substitutes for Religion." Its main theme is that "the religious instincts of those who have no recognized religion . . . find expression in a surprising variety of non-religious ways. Lacking religion, they have provided themselves with substitutes for it"; and for "substitutes" we may take the liberty of providing our own substitute, idolatry. Aldous Huxley singles out as the most important what he calls the political substitute, and in this we may include the variety of idolatry with which we are confronted to-day. Germany has made extreme nationalism a substitute for religion. The individual is taught to worship the State as a god. In thus appealing to the elementary religious instinct, we cannot deny that the Nazi doctrine has met with astonishing success. With their fanatical belief in the state, the German people display an earnestness and devotion which all the Christian churches might well envy, when they look round on the majority of their professing members.

The dictator rises to absolute power with the acceptance of the absolutist state. A further fundamental religious instinct comes in here, to work in his favour. Human nature is so constituted that the individual cannot rest in the worship of a thing so abstract as the state. He must have a person to venerate, or at least some imaginary likeness of a person, or some personal spirit that is supposed to reside in the object of his worship.

Dictatorship also saves the face, if we may so express it, of idolatry. When the official gods and goddesses of ancient Rome became impossible to intelligent men, the augurs had to avoid looking at one another as they passed and re-passed in their religious processions. The institution of emperor-worship came as a relief.

Hitler in Germany, Mussolini in Italy, and the Emperor of Japan, are all in the same line as the divine Caesar of Rome. Both Caesar-worship and dictator-worship, it is true, have far graver consequences for the world as a whole than graven images or mythical gods and goddesses. A false god of very ancient lineage has paid another visit from the infernal regions to this upper world of ours, and appeared out of modern Germany,—"*Muloch, horrid god, besmear'd with blood.*" Still, idols and idolatry, are always ridiculous. They are a "*vanity,*"—one of the most common names given to them in the Old Testament. The dictator-idols of to-day, for all the mischief they are working, are as nonsensical as the idols of the

heathen. It is a pity that their people cannot see through men. We cannot be too thankful for our British sense of humour; it has saved us from many a folly; and it is not too much to say that it has played its part in rallying the United Nations to the fight against the absurdities and iniquities of the dictatorships.

This is no idle saying, no vanity of itself. For in the "vanity" of idols there is always the certain hope of their destruction. Every Dragon sooner or later falls down and shames his worshippers. Already we begin to see our present-day idols paling their lights on their flimsy altars. Already the decline and fall of Mussolini's Roman Empire portends the decline and fall of Mussolini himself. Already Hitler's more apologetic tone betrays the truth that his head lies uneasy under its cheap, tawdry crown. Already the seventy million gods from whom the Emperor of Japan claims his descent are failing to lead his country on to further victories of deceit and atrocity. Why do the people imagine a vain thing? In the march of the United Nations we hear the echoes of the divine irony. "He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision."

Indian Twenty-third Psalm



The Great Father above is a Shepherd Chief, I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me, and He draws me, where the grass is green, and the water is good, and I eat and lie down satisfied.

Sometime—it may be very soon, it may be longer, it may be a long, long time, that He will draw me into a place between mountains. It is dark there, but I'll draw back not, I'll be afraid not, for it is there between these mountains that the Shepherd Chief will meet me. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads before me a table with all kinds of food, and He puts His hands upon my head and all the tired is gone. My cup He fills until it runs over. What I tell you is true, I lie not, for these roads that are a way ahead will stay with me all through this life, and afterwards I will go to live in the big tepee and sit down by the Shepherd Chief forever.

—From Forth.

Shut-In's Day — First Sunday of June

In this day of world conflict with its many pressing demands may we pause for a moment and give a thought to that vast army of soldiers, civilian and returned veterans alike, whose battles are fought from their beds, wheel chairs or with crutch and cane.

They are a mighty army, this legion of the infirm, four million strong who want to take their place in the world of men but instead are forced to stay in their homes, hospitals and sanatoria. They crave neither sympathy nor charity, but they do wish for "the consideration of their fellow men." Thus the establishment of an annual international Shut-in's Day held the first Sunday of June to encourage the public to visit the sick and disabled.

There are none more appreciative of any

little attentions than the shut-ins, for through adversity one comes to value the worth of commonplace things, a card, a letter, a few flowers, a visit. Let us who are enjoying the blessing of good health take time off the first Sunday of June to pay a kindly thoughtful visit to someone less favored than ourselves, someone belonging to this vast army of the sick and infirm. Even such a small effort on our part will be received with joy and gratitude.

Let June 6th, then, be the beginning of a new adventure for you—an adventure in neighbourliness.

Why not observe Shut-in's Day in your community? Few pleasures of life bring greater returns than that of friendship.

Comments Original and Otherwise

HE SPOKE A DIFFERENT LANGUAGE

January 14th is the birthday of the late Prebendary Carlile, founder of the Church Army. On that day last January a special service was held in St. Paul's Cathedral, London, when the Dean, Dr. Matthews, was the preacher. In the course of his address he said, "When I first met him (Prebendary Carlile) I wondered whether he and I spoke the same language. I was an academic person and he was an unashamed propagandist. He believed in individual conversion and personal witness". And there the Dean added, "I must confess that contact with him made one ashamed of one's lukewarmness."

Here in Canada we have a branch of the Church Army. The organization has official approval of the Church. We go to their gatherings and express appreciation of their work, but ordinarily we speak a different language. By no stretch of the imagination could the average Anglican—clerical or lay—be considered an "unashamed propagandist".

The person who prepared the material for the pre-Lent copy of *Forward Day by Day* was another "unashamed propagandist" after the Church Army fashion. He wrote about "How to get converted" and "Conversion to Christ for world service". Speaking about his own conversion he said, "One night I surrendered myself completely to God. It was the miracle in my life. Next day I talked with a friend about what had happened to me. He wanted the same thing. And God gave him a miracle in his life." (page 86).

Forward Day by Day is produced officially by the Church in the United States and is sanctioned for use in Canada. Bishops write the preface for the Canadian edition. But try to talk to the average Anglican—clerical or lay—about "how to get converted" and you will soon find that you are talking an unknown language.

Surely it is time if only for the sake of consistency, that the Church faced the situation. To praise the evangelistic work of Prebendary Carlile and the Church Army, and yet make no serious effort to carry on similar activities as part of the normal work of the Church, must look to many thinking people like pious humbug. If we don't believe in "individual conversion and personal witness" let us be honest enough to say so, and withdraw our approval of *Forward Day by Day* and the Church Army. However, in coming to such a decision, it might be wise to recall the statement of Bishop Carey, that the Church without conversion is just as dangerous as conversion without the Church. Some years ago that statement was incorporated in the report of the Editorial and Supplies Department to General Synod and unanimously

adopted. Sometimes I wonder if we really meant it.

A SERIOUS DIFFERENCE OF OPINION

Quite recently I quoted the Presiding Bishop of the American Church as saying: "Christ made evangelism the primary responsibility of every disciple. . . . We profess to believe that Christ is the answer to the world's need. If so, then each one must help the Church to bring Him to the world. This is evangelism. If we give ourselves to it with zeal and sacrifice, we will bring joy to Christ, blessedness to ourselves, and salvation to the world."

On the same occasion I quoted the Archbishop of Canterbury as having said: "An orthodox preacher who makes the Gospel dull, shuts the gate of salvation; an accidentally heretical prophet who makes it thrilling throws that gate open." When he commissioned the newly appointed head of the Church Army, he said that evangelism was work that could not be done by the clergy alone, because there was not nearly enough of them, and because they had their special function as pastors of the faithful. There could be no widespread evangelism of England unless that work was undertaken by the lay people of the Church.

I turn to the pre-Lent issue of *Forward Day by Day* which is published officially by the American Church, and I read as comment on the text, "And the Lord added to the Church daily such as should be saved", the following paragraph: "Does that describe my Parish? It should! It might—but not if I begin by saying 'That is the parson's business' or if the parson says 'That is the expert's business'. Only if we all say 'That is my Father's business and I must be about it.'"

Then I turn to the report of the General Synod's Committee on Evangelism and I read: "Since wise and effective evangelism requires well equipped evangelists, the most serious attention should be given at once to the grave situation in regard to the sacred ministry, which must be adequate both in numbers and skill, to deal with the changing order, and both to discern and fashion 'the true shape of things to come'."

No suggestion in the report of any lay responsibility in the matter, and in the above paragraph the implication that wise and effective evangelism is the work of the ministry alone. What can you make of it? Whoever wrote *Forward Day by Day* (page 70) said that people would not be added to the Church if the parson said, "That is the expert's business". The Synod Committee says wise and effective evangelism can only be done by experts, therefore we must at once give heed

to the grave situation in regard to the ministry. As the Dean of St. Paul's said in regard to Prebendary Carlile, the two do not seem to be speaking the same language.

TRAGEDY OF A CZECH MOTHER

From the Czechoslovakia News Flashes I have taken the following story.

In December, 1942, Magdalena Obenová was buried in a small cemetery near Chichester, in Sussex. Few attended the funeral of this stranger who spent her last days in the village in complete seclusion. More than three years ago Magdalena Obenová came to England from Czechoslovakia with many other refugees. She first lived in London, where I met her in Hyde Park. I shall never forget that meeting.

She was feeding the birds near the Serpentine on that somber summer afternoon. Her behavior was so strange that she attracted the attention of the children who were bounding about in their games. The old lady, dressed all in black, her head crowned with snow white hair, raised her hand from time to time and began to count aloud on her fingers: "One . . . two . . . three . . . four . . . five . . ." The children thought she was being funny and started to laugh. Some of them mimicked her counting. They came nearer and nearer to the old lady and, with a great deal of noise, formed a circle around her until a nurse hurried up, scolded the children, and dispersed them. It was from this nurse that I learned of the shattering tragedy of Magdalena Obenová.

She was the widow of a highly respected Czech doctor who had had a large practice near Prague. Magdalena Obenová's tragedy began when the Germans occupied Czechoslovakia. Her two youngest sons were still students at the Prague University for whom life under the Nazi rule was made intolerable. On November 17, 1939, they took part in a patriotic demonstration and were mercilessly shot by the Gestapo. Her third son was a Socialist member of the Town Council in an industrial town in Moravia and on the night of the 16th, immediately after Hitler's invasion, was arrested, sent to the concentration camp in Dachau, and died a few weeks later as a result of the torture which he was forced to undergo. Her fourth son was a trader near Pilsen. During a house search he protested against this interference with his freedom and was knocked down with the butt of a revolver by the Gestapo. He suffered a terrible wound in the head and, in spite of the care he was given in the hospital, died four days later without ever regaining consciousness. The eldest son was his mother's pride. He fled to Poland but presumably fell into the hands of the Germans. Inquiries brought no results. From the time of her escape until her death Magdalena Obenová received no news of her eldest son. Good friends helped her reach

England through Switzerland. She lived in London for some months, but it could be seen that she was beginning to lose her reason. She could not realize that she had lost her five sons, but again and again she would count, "One . . . two . . . three . . . four . . . five . . ."

Now her heart, which has known so much suffering, has ceased to beat. She has been buried in Sussex, far from her native home. But it rests with the living not to forget. When the hour of reckoning comes, men will remember Magdalena Obenová and other mothers like her, who have endured so much sorrow and lost so much. (C.P.B.)

THE BISHOP OF WEST VIRGINIA SAYS:

"The Presiding Bishop desires that Evangelism be the objective of the Forward-In-Service program this year, and it is something which should be stressed. Every Christian should assume an obligation to bring others to Christ through the Church, as well as to be a loyal follower of Christ himself. Indeed an indispensable part of Christian discipleship is winning others. It was true in early days and it is still true."

In connection with this campaign of the Presiding Bishop in the American Church, it is suggested that as the first step in the year's work of evangelism that clergy go apart for a quiet retreat and that lay leaders of parishes do the same thing. In a given parish the sequence is that the Rector have a time of quiet and meditation with other clergy, return to his parish where he will draw together his leaders for a time of prayer and meditation first, and then plan a year's work for the parish with the emphasis on Evangelism.

Materials have been prepared which can be used by parish groups either to hold a quiet day or to organize a combination quiet day and planning conference for parish leaders. These suggestions are based on the experience of clergy and lay leaders and have been prepared by those who have taken part in such endeavor.

ST. PATRICK'S DAY MAIL

St. Patrick's Day mail brought me two interesting items. One was a letter sent to headquarters and forwarded to me. It was written by a clergyman recently ordained who requested that his name should be removed from The Church Messenger mailing list. He did this in protest against the reactionary views expressed in these comments in general and more particularly because I had quoted part of an address by that great Christian statesman General Smuts, and, suggested that the extract was commended to the attention of the editor of the News Letter,

"Canada and Christendom". Having read the letter I turned to look again at what General Smuts had said. He began by stating that "It is generally admitted that there are great economic and social evils. They have to be removed. This can and must be done without our resorting to new plans or new orders which may affect or undermine fundamental ideas and principles . . . Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of tribulation. Let us hold on to the eternal message. . . . In the twilight of today I see on the horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee . . . I see Him going round villages and districts teaching and spreading His message of a new Kingdom, healing the sick and suffering. And His message is: Cherish in love your fellow man irrespective of race or language; Cherish and keep the divine idea in your heart as the highest good. This is the message also for the Church of to-day, and for mankind, milling round like frightened sheep without a shepherd."

It was that statement by General Smuts that this young clergyman thought was so reactionary that he no longer wished the paper that published it to come into his house. And he went much further than that. He said that such views were "A disgrace to the Church and serve only to confirm the opinion already too prevalent, that the Church and the clergy are only interested in the economic system when they can get something out of it, and are unconcerned about the oppression and suffering involved in an iniquitous system. At least I can welcome and support "Canada and Christendom" as a much needed sign that not all of us clergy leave our Christian thinking behind us Sunday evening in the Sacristy." (For the benefit of readers who may not be familiar with the word sacristy I may explain that the Oxford dictionary says that the sacristy is the sacristan's repository, and the sacristan is described as the official keeping the sacred vessels, etc.)

I refrain from comment on this letter and only quote it as an indication of the attitude of some at least of the young men coming out of our theological colleges.

I would like, however, to quote what some others have said on the subject that General Smuts was discussing when he expressed the views to which exception was taken. The Archbishop of Canterbury is supposed to hold quite emphatic views on matters of social and economic reform. Last September he spoke in Albert Hall, London. From that speech I quote as follows: "The root trouble with society is sin, that strange perversion and fatality of human nature which leads it to turn its blessings into curses, and *we need before all things else to call men back to dependence in a living sense upon the Grace of God.* . . . At all times it is the *primary duty* of the Church to remind

men that *if they neglect God they cannot make a success of human life.* . . . To each of us, and each of those whom we can influence, the challenge comes: Will you day by day submit your thoughts and desires, your hopes and plans for yourself and for the world, to the directing influence of the Holy Spirit? In short, will you be His disciple in all parts of your life?" (The italics are mine.) As I understand it, that was exactly the fact that General Smuts was trying to impress upon his hearers. The Bishop of Chichester is even more emphatic. "The supreme need is not schemes, or constitutions, or blueprints, but a new world, a conversion of persons."

But then it is so much easier to thunder forth about the iniquity of capitalism than to go forth and make converts.

Now just a few words about the other item that came to me on St. Patrick's Day. It was a copy of the manifesto issued by "A Committee of the Independent Majority of the Steel Workers of the Steel Co. of Canada", with the very pointed heading in capital letters, "Striking in Wartime a Dirty Business". In this manifesto the workers say that "The C.I.O. is bombarding workers and public with propaganda put out expressly to win members, and increase their own power by discrediting both Government and management." They state that "only 300 members were present at the meeting in which the strike vote was held. Three hundred men are attempting to force more than 4,000 men to stop work." Many similar statements are made. The company has issued a statement to say that they knew nothing about the matter until the manifesto was published. It is this same C.I.O. that some people would have us regard as the devoted friend of the working man. The Labour Union is a most useful constitution, but like everything else, capitalism included, it can be grossly abused. If by making that statement I am to be included in the number of those clergy who leave their Christian thinking in the "sacristy", then so be it.

PARENTS AND THE MONTHLY LETTER

Month by month the G.B.R.E. publishes a Parent's Letter containing suggestions for the use of parents who wish to take an interest in the lessons that are being taught to their children in Sunday School. Sometimes I wonder how many parents are trying to make use of these suggestions. To do so is tremendously important. The Sunday School cannot possibly take the place of the parent in this matter of Christian instruction. Instruction in Sunday School, however efficient, which is not enforced by parental example and parental assistance is unlikely to have much permanent influence.

(Continued on page 16)

The Primates of Canada

The Most Rev. Clarendon Lamb Worrell, D.D., D.C.L., Archbishop of Nova Scotia and Metropolitan of Canada, Primate of All Canada (Fifth), 1931-1934.

By OWSLEY ROBERT ROWLEY

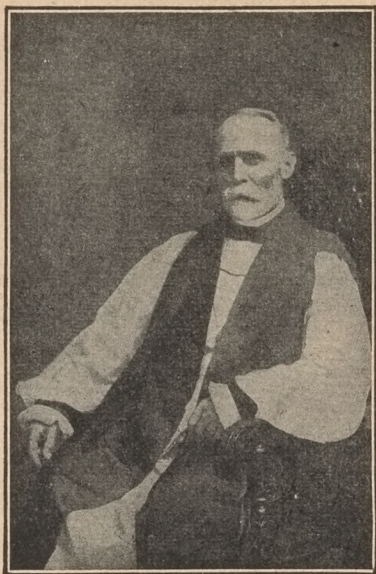
Clarendon Lamb Worrell was born Wednesday, July 20th, 1853, at Smiths Falls, Ont., a son of the Rectory. He was educated at Trinity College School, Port Hope, Ont., and the University of Trinity College, Toronto, of which he was Wellington and Dickson Scholar in 1871; Wellington Scholar in 1872; was graduated in 1874 with Prince of Wales prize, 1st Class Mathematics, and 4th Class Classics. In 1874 he took a B.A., (ad eundem) from Bishop's University, Lennoxville, and M.A., in 1883 from Trinity University, Toronto, from which he received (honoris causa) the degree of D.C.L. in 1888. The University of King's College, Windsor, N.S., conferred upon him in 1905 the degree (honoris causa) of D.D.; Bishop's University, Lennoxville, D.D. (jure dignitatis) in 1913, and D.C.L. (honoris causa) in 1916.

Mr. Worrell was ordained deacon on Sunday, December 11th, 1881, at the Cathedral Church of St. George the Martyr, Kingston, Ont., and priest on Trinity Sunday, June 8th, 1884, at Holy Trinity Church, Brockville, Ont. Both ordinations were by the Bishop of Ontario (Lewis).

Following his ordination he was successively Curate of Christ Church, Gananoque, 1881-1882; of Holy Trinity, Brockville, and Headmaster of the Brockville High School, 1882-1884; Rector of Williamsburg, 1884-1886; of Morrisburg, 1886-1891; of Barriefield, 1891-1903; Professor of English Literature, Royal Military College, Kingston, 1891-1904; Examining Chaplain to the Archbishop of Ontario (Lewis), 1896-1901; to the Bishop of Ontario (Mills), 1901-1904; Archdeacon of Ontario, 1901-1904; and Rector of St. Luke's, Kingston, 1903-1904.

On August 31st, 1904, he was elected to the See of Nova Scotia by the Synod of the Diocese in session at Halifax. On October 11th, 1904, the Synod of the Ecclesiastical Province of Canada, in session at Montreal, elected him to the office of Prolocutor of the Lower House, in honour of his election to the Episcopate.

He was consecrated by the Most Rev. W. B. Bond, D.D., Archbishop of Montreal, Metro-



politan of Canada, and Primate of All Canada, and the Bishop of Toronto (Sweatman), Fredericton (Kingdon), MacKenzie River (Reeve), Quebec (Dunn), Algoma (Thorneloe), Ontario (Mills), Coadjutor of Montreal (Carmichael), Phillipine Islands (Brent), and the Right Rev. Frederick Courtney, formerly Bishop of Nova Scotia, on the Feast of St. Luke the Evangelist, Tuesday (Oct. 18th) 1904, at Christ Church Cathedral, Montreal. His enthronement as Bishop of Nova Scotia (Sixth), took place on Thursday, November 10, 1904, at St. Luke's Pro-Cathedral, Halifax, N.S.

Dr. Worrell was elected on February 10th, 1915, to the office of President of the House of Bishops of the Ecclesiastical Province of Canada, then in session at Halifax, and became (ipso facto), Metropolitan of Canada (Eighth), and Archbishop of Nova Scotia (First).

On June 3rd, 1919, he was elected to the See of Bermuda by the Synod of the Diocese of Bermuda, in session at Hamilton, Bermuda. The intention was that he would administer both Nova Scotia and Bermuda in the hope that an eventual alliance between the two would be beneficial to both. It was not until March 17th, 1924, that he declined his election to Bermuda, which Diocese in the meantime had decided to remain independent.

Following the resignation of Archbishop Matheson of the Primacy, which took effect September 20th, 1930, Archbishop Worrell, the Senior Metropolitan of the Church of England in Canada, became Acting Primate of All Canada, until September 23rd, 1931. He was then elected Primate of All Canada (Fifth) by the House of Bishops of the General Synod of the Church of England in Canada, in session at Toronto.

Archbishop Worrell officiated at the consecrations of the Bishop of Quebec (L. W. Williams), and the Coadjutor Bishop of Nova Scotia (HacKenley). He presided at only one session of the General Synod.

At school and at college, Archbishop Worrell had a brilliant career, and captured the highest prizes. The Diocese of Nova Scotia made re-

markable progress, in every direction, during the thirty years of his Episcopate. The building of the Cathedral Church of All Saints, Halifax, and the arrangement between King's and Dalhousie Universities, resulting in a new King's, the pride of all Churchmen, are monuments to his leadership and zeal. Becoming Primate of All Canada, when in his 79th year, he faced the greatest disaster which ever befall the Church in Canada, got up from a sick bed, went to Winnipeg and aroused the Church to its duty of restoring the lost endowments, which were eventually replaced. Loyal to the faith and the Church he loved, he was a man of high ideals and tireless energy; considerate, accessible and sympathetic—a true Father-in-God.

He died at Halifax on August 10th, 1934, in the 82nd year of his age, the 53rd of his ministry, and the 30th of his Episcopate.

DIocese OF BRITISH COLUMBIA

The Bishop of British Columbia, the Right Reverend Harold E. Sexton made the following interesting comments at the last session of Synod.

The Growth of Bureaucracy

In our own country, as elsewhere, alarm has been expressed over the growth of bureaucracy. One of our overseas statesman has recently said that "if bureaucratic developments are allowed to grow and prosper, they will eventually lead to the destruction of the very basis of our parliamentary system." This is a tendency which will have to be carefully watched in the Church, as in the State. Churchmen throughout the Dominion are grateful for the great services being rendered by boards and committees, which, on account of geographical conditions, are composed mainly of clergy and laity resident in Eastern Canada. It is, however, imperative in this great country that we be on our guard against the undue power and influence of government by centralization and officials.

The Church in the Diocese

Today, the Feast of St. Matthias, is the 84th Birthday of the Diocese, for on this day in the year 1859 Dr. George Hills was consecrated as the first Bishop of British Columbia in Westminster Abbey. It was on January 12th, 1859, that Royal Letters Patent were issued, creating the Diocese of British Columbia, and naming Dr. Hills, Vicar of Great Yarmouth, as the first Bishop, the Baroness Burdett-Coutts having previously made a munificent offering of £25,000 "for the endowment of the Bishopric and two Chaplaincies." We recall that Lady Burdett-Coutts also endowed the Bishoprics of Adelaide and Capetown.

Victoria will be celebrating its Centenary this year, and it is noteworthy that the first

Church of England Register was brought here in March, 1843, when the Hudson's Bay Company moved its Headquarters from Fort Vancouver (now in the State of Washington) to Fort Victoria. The first Clergyman, the Rev. R. J. Staines, was sent from England as Chaplain to the Hudson's Bay Company. He arrived in 1847, and conducted services in the Hudson's Bay Company's Fort. The first Church, which later became the first Cathedral, was begun in July, 1853, but owing to the difficulties of the times, it was not completed until 1856.

Diocesan Notes and Records

The progress achieved in the Diocese during the last two years may be regarded as an indication of our capabilities. The records will bear comparison with any in our history.

There are, however, serious defects to be remedied. We are lacking in enthusiasm. We are not attracting the Youth of the Diocese. Our Communicant life is far from satisfactory. And, if I may say so to my brother Clergy, there is need for a more vigorous pastoral ministry. The work of pastoral visiting is indispensable and irreplaceable, and, next to the spiritual life of a parish priest, it is the most fruitful element in all his activities. There is nothing which in the smallest degree takes the place of steady, regular visitation of the people in their homes.

There is need of definite Church teaching. People who fall away to "fancy religions" are, almost without exception, those who have never received definite instruction. The value of such instruction has been expressed by the Dominion and Provincial Councils of the Anglican Young People's Association, who passed resolutions asking the respective rectors, where possible, not only to emphasize pre-Confirmation teaching, but to continue post-Confirmation classes. It would be interesting to know how many parishes provide any facilities for post-Confirmation and adult study and instruction. An English Bishop has just said that the fundamental cause of the collapse of religion is the failure of the Church in the past to teach the elementary truths of Christianity; the faith has been rejected by people who never really knew what it was. The Bishop stresses the necessity for teaching the meaning of the creed both to the faithful and the unbelieving, and he concludes by emphasizing that effective religious education must aim at producing active discipleship in the Church of God.

In our teaching, we should make good use of lantern slides and films, especially in our Sunday Schools and Bible Classes, which are generally too dull to attract the bright young people of today. The General Board of Religious Education is prepared to supply our wants in this and other directions.

May



1. (St. Philip and St. James, transferred to May 3rd)
2. **FIRST SUNDAY AFTER EASTER**
Athanasius, Bishop of Alexandria, Doctor, 373.
3. **Saint Mark, Evangelist and Martyr**
(Transferred from April 25th)
Saint Philip and Saint James, Apostles and Martyrs
(Transferred from May 1st)
6. St. John, Evangelist, ante Portam Latinam.
9. **SECOND SUNDAY AFTER EASTER**
Gregory Nazianzen, Doctor, circ. 390.
16. **THIRD SUNDAY AFTER EASTER**
19. Dunstan, Archbishop of Canterbury, 988.
23. **FOURTH SUNDAY AFTER EASTER**
26. Augustine, Archbishop of Canterbury, 605.
27. Venerable Bede, Presbyter, 735.
30. **FIFTH SUNDAY AFTER EASTER**
Rogation Sunday
31. Rogation Day

THERE IS NO DEATH

There is no death! The stars go down
To rise upon some other shore,
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away:
They only wait, through wintry hours,
The warm, sweet breath of May.

There is no death! The choicest gifts
That heaven hath kindly lent to earth
Are ever first to seek again
The country of their birth;

And all things that for growth of joy
Are worthy of our love or care,
Whose loss has left us desolate,
Are safely garnered there.

The voice of bird-like melody
That we have missed and mourned so long
Now mingles with the angel choir
In everlasting song.

They are not dead! They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

And sometimes, when our hearts grow faint
Amid temptations fierce and deep,
Or when the wildly raging waves
Of grief or passion sweep,

We feel upon our fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us, and our hearts
Grow comforted and calm.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

J. L. McCreery.

SOME SAINTS OF THE MONTH

May 2. **Athanasius (St.)**, Bishop, Doctor of the Church. (4th cent.) The great champion of the Catholic Faith in the Trinity against Arius. He was born at Alexandria in Egypt, and succeeded S. Alexander, Patriarch of that city, as Bishop A.D. 326. In the previous year he took great part in the Council of Nicaea. During his Episcopate his life was often in danger. Eventually, however, he returned to his Church and died in Alexandria A.D. 373. He was certainly the most notable figure in the age in which he lived. His writings are many and valuable. Truly he was, as S. Gregory says, a "pillar of the Church".

May 4. **Monica (St.)**, Widow. (4th cent.) The saintly mother of S. Augustine of Hippo. She was born in Africa and was married to a pagan who later became a Christian. She went with her son to Italy and had charge of their somewhat monastic establishment. In her old age she desired to return to Africa, but on the way became ill at Ostia and died there May 4, A.D. 387. S. Augustine in his "Confessions" has left us a beautiful eulogy of his mother.

The Bible story of Joseph and his brethren has so affected the German novelist, Thos. Mann, literature's most famed contemporary exile, that for the past fifteen years he has been working at a great four-volume masterpiece on the subject and the last volume entitled "Joseph the Provider" is to make its appearance this year. Mr. Mann is now attached to the Congressional Library of Washington.

The Earliest Account of the Resurrection

By E. R. James

HE IS RISEN: HE IS NOT HERE: BEHOLD, THE PLACE WHERE THEY LAID HIM.—*St. Mark 16; 6.*

The Apostles and early teachers of the Christian faith went forth and told these stories of the Resurrection. They had no text upon which to base their sermons. They were plain men who had good news to tell those who would listen. They related these stories with a gripping intensity and earnestness so that men could not help listening. Years later these accounts were written for the men of the second generation of Christians. The first generation cared not for written accounts. They had heard the story from men who had been eye witnesses and they were satisfied.

Modern conservative scholarship is of the opinion that St. Mark's Gospel was the earliest written. It is brief and very vivid. May the Holy Spirit open our eyes to understand something of the beauty and charm of this story.

"WHEN THE SABBATH WAS PASSED". The Jewish Sabbath began at sunset on Friday and ended Saturday evening. Then the two Marys went into the city to buy sweet spices "that they might anoint Him". They desired to add their tribute of love to the royal burial Joseph of Arimathea and Nicodemus had given Him—pouring out on His Body a hundred pound weight of myrrh and aloes. Truly "He made His grave with the rich".

"VERY EARLY IN THE MORNING, THE FIRST DAY OF THE WEEK", they hastened to the tomb. "While it was yet dark", says another account. As they arrive at the tomb the sun is rising. Then only does it occur to them that they can not move the great stone which was rolled into the mouth of the cave to keep out robbers. Looking up they see the stone is rolled away. They are coming up the incline. The stone is not rolled back completely, as generally understood. It is rolled back sufficiently for them to enter. How true to life is the statement "entering into the sepulchre". They had no other thought in view. They had come for that purpose. They enter unhesitatingly.

"THEY SAW A YOUNG MAN SITTING ON THE RIGHT SIDE CLOTHED IN A LONG WHITE GARMENT". "They were amazed". St. Matthew does not mention their entering in. Only St. Mark gives this vivid touch of reality. The

angel answers their unspoken fears and amazement. The account is very pointed. There are no "ands". "Ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold the place where they have laid him." The Resurrection is an accomplished fact. He is risen indeed. You can see for yourself that the tomb is empty.

"BUT GO". St. Matthew adds "with speed". It is an imperative order. "Tell His disciples and Peter". Here we have evidence of St. Peter saying to his assistant and scribe: "Do not forget to add "and Peter". "The Lord knows how broken hearted I was and sent this message especially for me that I might not despair." That same day the Lord appeared to Simon privately. There is no account of that meeting. Perhaps that is the reason we have the story of his restoration in St. John 21: 15 to end. St. Paul also gives us this fact:—"He was seen of Cephas and then of the twelve". How St. Peter must have rejoiced in repeating that phrase, "And Peter".

They are to tell His disciples that He would go before them into Galilee. This is impressed upon the women lest they should forget in the excitement of the wonderful news. The story is true to our psychological knowledge. The angel's words only increase their terror. They turn and flee from the sepulchre "for they trembled and were amazed." They had no control over their thoughts. "Neither said they anything to any man for they were afraid". When they came to themselves they obeyed and St. Matthew tells us "and did run to bring His disciples word".



The Gospel ends here. The last page of the manuscript was accidentally torn off. Verses nine to end were added very probably towards the end of the first century; for the Gospel written to Roman Christians could not end on the word "fear".

*We owe a great debt to the German scholar Harnack for the following statement:—

"Whatsoever may have happened at the grave and in the matter of appearances one thing is certain. This grave was the birthplace of the indestructible belief that death is vanquished, that there is a life eternal. It is useless to cite Plato; it is useless to point to the Persian religion and the ideas and literature of later Judaism. All that would have perished and has perished, and on the conviction that Jesus lives we still base hopes of citizenship in an eternal City which make our earthly life worth living and tolerable".

THE LORD IS RISEN INDEED.

THE ORDER OF ST. MICHAEL

A meeting to discuss the problem of men's societies was held recently in Vancouver. It was convened by the Laymen's Federation of the Diocese of New Westminster, and numbered about 120 men from 24 parishes.

The discussion was led by Canon Cooper of St. James' Church, Vancouver. He presented the problem from the parish point of view, and towards its solution offered for general consideration, the result of nine years' experimental work with a men's "order" in that parish, known as "The Order of St. Michael". He explained that "St. Michael" had been chosen from the start as the designation of the Order because of the clear inspirational value involved—St. Michael cast the devil out of Heaven: and we have a like task here on earth. But to do it, we must be together in parishes, in dioceses and across the Dominion.

The following short summary of the purpose and plan of the "Order of St. Michael" was circulated at the Vancouver meeting. Canon Cooper (St. James' Clergy House, 303 E. Cordova St., Vancouver, B.C.) would be happy to send to any interested parish priest or layman, a copy of the full constitution and "operation" as it has been worked out, and to give any other information about the Order.

The aim from the start has been to devise a society which might effectively be worked into the life of any parish across the Dominion. With our varying traditions, that will mean much local option in the manner of operating. We might all thereby learn much from the ways and traditions of others. At any rate, the time is ripe and action imperative. We must draw together and pull together as men of the Church.

Here then, is the problem stated and the suggestion towards its solution:—

The Problem before us.

We have no Men's Society in our Canadian Church so constituted:—

1. That it can fit into every parish in the Dominion whatever our varying traditions.
2. That it carries promise of continuity in a Parish through the years independently of particular personalities.
3. That it offers to a man clear opportunity of work for Christ, of personal spiritual progress and fraternal fellowship.
4. That it is capable of calling out for united action the total active man-power of our Church.

The problem is that we have not in our Church any such Society. Yet it is altogether vital. What shall we do?

As a contribution to the solution of the problem, here is a brief outline of the Purpose and Plan of the Order of Saint Michael as it has evolved in the past nine years:

1. The NAME OF THE ORDER is the Order of St. Michael of the Church of England in Canada.
2. The PURPOSE of the Order is to propagate the Gospel—to mobilize and utilize the man-power of our Church—to spread Christ's Kingdom—and to win the way for God's Righteousness in the affairs of men.
3. MEMBERSHIP IN THE ORDER is open to all Churchmen who are 18 years of age and over.
4. THE OFFICERS.
 - (a) the idea is that there is one Order, and each parish has its own Lodge of the Order (e.g. The Cathedral Lodge, St. Nicholas' Lodge, etc.)
 - (b) The officers of the local Lodge are: The Master, Deputy Master, Secretary, Treasurer, Conveners of Committees on Work, Immediate Past Master, the Provost (normally the Rector of the Parish).
5. THE PLAN OF ACTION OF A PARISH LODGE.
 - (a) In order that we may be more fit for the work to be done, the Local Lodge will work out its plan for keeping a true standard of prayer, self-denial and almsgiving.
 - (b) Then there are the 4 Committees on Work, covering Lay responsibility (1) On Evangelism, (2) On Study and Propaganda, (3) On the Temporalities of the Church, (4) On Social Service.
 - (c) The Lodge also plans and promotes fraternal fellowship amongst its members.

(Continued on page 14)

One Hundred Years Ago

Dartmouth, N.S.—The Rev. George Morris was in charge of Douglas when the Bishop consecrated St. Peter's Church, confirmed 72, preached to 200 on 21st May, 1843. First Episcopal visit to this poor secluded settlement.

Sackville, N.S.—The Rev. Arch. Gray was in charge of Hammond's Plains when the Bishop consecrated St. John's Church, May 28th, 1843.

N.B. Bishopric—The Archbishops have appropriated for this object £10,000 from the general fund placed at their disposal. The endowment of the Bishopric cannot be estimated at less than £1,200 per annum, arising from a capital invested in securities. N.B. has subscribed £2,150. J. T. Coleridge and others signed the appeal which appeared in "The Church" 12th May, 1843.

St. Matthews', Quebec—The Free Chapel was established by the present Bishop in 1822 and since that time twice enlarged. An evening service is performed in it for the poor; the entire area within it being occupied by free benches, affording 500 sittings. The Rector of Quebec (the Bishop) and the Curate now preach here alternately on Sunday evenings. "The Church" 19th May, 1843.

The Ottawa River—The ice on the St. Lawrence at Quebec having broken up just in time, the Bishop of Montreal left Quebec by steamer for Montreal, 8th May, 1843; visited St. Martin's. Took steamer at Lachine for St. Andrew's, where 400 assembled in church, and where the burying ground was consecrated and 14 confirmed on 14th May. To Grenville—the Rev. Jos. Abbotts visits Hawkesbury and L'Original. Steamer delayed by headwinds. Landed by canoe and proceeded by horse to the Gatineau. Took a boat to other side of the Ottawa. To New Edinburgh and Lower By-Town across the Rideau bridges to house of Rev. S. S. Strong at By-Town, a town of 5,000 souls. 17th May crossed to Aylmer Village in Hull to residence of the Rev. J. Johnston. Inspected the plan of the stone-church. 18th May embarked in a birch bark canoe of ten paddles. Mr. Strong, the agent Mr. Noel, were with me. The rush of the ten paddles of which the short strong stroke was soon united with the bell-toned voices of the men who struck up a Norman air possesses an indescribable charm. There is a stamp about the French-Canadian race which gains good feeling, attributable to its inherited national courtesy and the order, unity, discipline and fraternal feeling of identity with the religious institutions of the whole race. We ascended Lac des Chenes for 30 miles, arrived at the "Shaws" Falls, the Chats, made two portages. Slept in a house 12 miles up the second lake May 19th. Arose 4.30 a.m. and crossed the lake to Clarendon in my own diocese, 6 miles by a small boat called a "bun". Walked to house of Mr. Heath, a young Englishman. Procured a horse taken from the plough in cart-harness. Rode

6 miles to the church through narrow forest road. No vehicles to be had, the people using ox-sleds for drawing articles from place to place. Great trees, giants of the forest, had been blown over and blocked the road. The Rev. Daniel Falloon lodges near the church; 90 present and 50 confirmed, many men being in their shirt sleeves. With unrestrained Irish vehemence they remonstrated against the removal of Mr. Falloon who had become engaged to take charge of a chapelry in Montreal. There are 900 souls in Clarendon belonging to the Church of England. 21st May at Aylmer and laid foundation stone of the stone church, confirmed 14, preached to 180. 23rd May. At Manor House, Argenteuil (at Col. McDonnell's), went 20 miles through forest to The Gore, hilly and rocky, with lakes, poor land—a cul de sac. I preached to 150 in the wooden church; Rev. John MacMaster in charge; 35 confirmed. May 25th. To Vandreuil, Rev. Jas. Pyke. Preached in gothic stone church, 49 confirmed. May 28th. To Sorel. Consecrated new brick church, a most creditable edifice replacing the old wooden church, 400 present, 40 confirmed. Gen. Jackson invited me to stay at the Cottage, the country residence of the Commander of the Forces. (Journal of Bp. G. J. Mounttain, 1843).

Wilmot and Blenheim, C.W.—The Rev. John Hickie, a travelling missionary, "The Bishop Stewart Mission", was lately sent out to labour in these townships by the Bishop. The Petty Sessions Court of Blenheim has been converted into a temporary church. These townships and Downie, Easthope, and others had been long neglected till Mr. Hickie came. From Galt to Goderich, a stage-road of 80 miles, abounding in church people. There is not any church except dissenting places. A committee has been appointed to collect subscriptions and a site has been chosen for a church. "The Church", 19th May, 1843).

Darlington, Cobourg, C.W.—St. John's Church is being finished; the ladies of Cobourg assisted, having sent a sum for the purpose per Mrs. Calcott. 26th May, 1843.

Hornby, Oakville, C.W.—A new church was opened in Hornby, the Rev. G. W. Warr of Oakville, a few weeks ago, and will soon have to be enlarged we hope. 26th May, 1843. "The Church".

Burlington, C.W.—The letters missive appointing the Rev. Thos Green to the Rectory of Wellington Square in place of the Rev. F. Mack, resigned, were forwarded by S. B. Harrison, secretary of the Governor from Kingston, C.W., to the Bishop of Toronto, 23rd May, 1843.

Toronto Medical School—The Bishop of Toronto received a letter from Dr. W. B. O'Shaughnessy of the Medical College of Calcutta, who offered his services to organize the

Toronto Medical School; but the Chancellor suggested to the Bishop the propriety of postponing such action until Sir C. T. Metcalfe, the Governor-General, had completed the establishment of the medical professors. (Strachan Papers, Ontario Archives).

Toronto — Holy Trinity East—Mr. John Ritchey's tender of £1,650 for erecting a church on corner of King and Mill Streets, in plain perpendicular style, has been accepted. £800 has been subscribed. The church is to be finished in the Fall. Messrs. W. Gooderham, S. Mitchell, E. Turner, J. Shuter, J. G. Bean, Alderman Dixon, Committee. Treasurer, W. Cawthra, Esq. The Bishop gave £120. We trust no churchman will contribute to the fund for erecting an R. C. Cathedral in this city—the whole energies of The Church will be required during the year for the building of Trinity Church in the East End. ("The Church", 24th Feb., 1843).

The Order of St. Michael

(Continued from page 12)

6. THE SPREAD OF THE ORDER.

(a) The parish is the front line trench in the Holy War. There the Lodge will operate to secure 100% effectiveness for the Church's life and work.

(b) Parish Lodges would be linked in the Diocesan Federation, which would furnish leaders in Evangelism and social service; men also with expert knowledge in study and propaganda, and in the care of Church finance and property. These men would be ready on demand to serve and help parishes through Local Lodges or otherwise.

(c) Diocesan Federations of the Order would be linked in a Dominion Federation, whose main function would be to co-ordinate the policies of the Diocesan Federation, and to secure united Dominion wide action when need should arise.

Such an Order of the Anglican Churchmen of Canada would desire under God to be the loyal servant both of the Diocesan Synod and of the General Synod of our Church.

THOMAS BAILEY.

Salary Ceiling for a Minister

Dr. Harry Emerson Fosdick, of the great Rockefeller Church on Riverside Drive, New York, having tendered his resignation on account of his age, was asked and has consented to reconsider it. When Dr. Fosdick was invited by John D. Rockefeller Jr. to take charge of the Park Ave. Baptist Church of New York (the mother church of the present towering Riverside "cathedral"), he accepted on condition that immersion was not to be required, that all believers in our Saviour were to be acceptable as members, that a larger church be built uptown, and that the minister's salary should not exceed \$5,000. (from TIME).

Easter



We'll cover the cross
with flowers,
The cross of suffering—
For this is the message of Easter,
The spirit of glad-some Spring.

We'll cover the cross
with flowers:
"The Christ is risen, indeed!"
For this is the message of Easter,
This is our glorious creed.

We'll cover the cross
with flowers
Of immortality—
For this is the message of Easter
And of Eternity.
—Alice Fry.

Wartime Prayers for Those At Home, edited by G. A. Cleveland Shrigley. A collection of prayers by Archbishop Temple, Bernard I. Bell, H. E. Fosdick and others. 32 pages and cover, pocket size. A good selection. 15 cts. each in Canada.

CHRISTIANITY AND CHINA

One of the most striking facts about present-day China is the percentage of Christians to non-Christians in the Generalissimo's Cabinet compared with the general percentage throughout China. Out of a population of 450 millions there are only one million Christians, but one out of every six of China's leaders today is a Christian. More striking still is the influence which Christian schools have exerted upon China's leaders of whom one out of every two has received his training in a Christian college. These facts, recently published by Dr. Van Dusen of New York's Union Seminary upon his return from a pre-war visit to the East, encouraged him so greatly that he wrote "Perhaps more than any other influence, Christianity is responsible for the extraordinary character of China's resistance." (from TIME).

The Padre's Hour

All British Army units in the United Kingdom now have an obligatory weekly instruction period, called Padre's Hour and planned by chaplains, at the behest of Gen. Browning. It is also a "question hour" and has already proved its value—(from TIME).

Home Horizons

By Charity Mauger

In downtown Toronto there is a one-block street—joining King and Queen Streets which converge farther east, at the Don River bridge—which in name, history and atmosphere is a memorial to the Roman Catholic and Anglican churches. But now we understand there is a plan under consideration to close the Church of England because it is economically a bad investment.

Just over one hundred years ago two working Christians laboured together in the vicinity of that one-block street, which now bears the name of one of them, Power Street. Bishop Power was a prominent Roman Catholic, but the young worker for the Church of England was little known. He was the son of an English rector, and was serving as the secretary of the Upper Canada Bible (or was it Tract) Society — the story is told on the modest tablet in the church but even his name has flown from memory. He was also a master at Upper Canada College and a missionary in the city's east end.

An influx of Irish immigrants was followed by a cholera epidemic. The Irish bishop at the top of the street and the young priest at the foot of the street, laboured side by side among the victims. Both caught the infection; both died on the same day; both were buried on the same day. The Roman church, St. Paul's, with its parsonage, school, spacious grounds, the House of Providence and Mercy Hospital now occupy an entire block, of which Power Street is one side. Before the church stands a handsome bronze monument to the memory of the Bishop. At the bottom of the street stands our church and the Parish House, and next door the handsome old rectory, sound and livable, but silent and empty and desecrated by lawless prowlers. It has served the community for a century, and the district is still residential and congested. But it isn't considered economically sound to keep the church open. It is said the people can go to other churches not too far distant. Perhaps they could. But they won't.

* * *

A QUARTER CENTURY OF SUFFRAGE

It was twenty-five years ago in February last since the Women's Suffrage Bill received Royal Assent in England. Time and Tide, the English weekly owned and edited by a woman, Lady Rhondda, points out "considering that many of the women who today hold positions of responsibility and authority received their first training in

public affairs in the Suffrage Movement, it is curious how completely all real knowledge and recollection of the pre-suffrage period has been banished from the general mind."

So Time and Tide got in touch with a middle-aged woman, now engaged in exacting and responsible work who had been a minor worker in the militant movement, and questioned her about the movement itself as she saw it in her village, about her views as to the soundness of the method, and the difference which the fight and its results made. When asked if she would do it again she replied, "I hope so. It was the only way, the crust of custom and prejudice was too thick for anything but militancy." In her opinion women's suffrage has made an enormous difference, not only because of the many Bills which have been placed on the statutes through the efforts of women, but because the whole atmosphere has changed unbelievably. At the same time this worker feels that the first quarter century has been a necessary period of consolidation in preparation for the future.

We, in Canada, have had women's suffrage for the same length of time. We did not feel the same need for it, nor did we work for it with any degree of enthusiasm, save in some few shining exceptions, and we have never fully realized the power which has been placed in our hands. But there are always a few in nearly every community who realize its power and their influence must be felt in time.

One of the best instances of persistent effort on the part of one group of women electors is their regular and systematic attendance at the meetings of the City Council to report proceedings and later to send duplicated copies of the reports to the other members. The hours spent in this way count up to days and weeks over the years, but those who have given this time feel that the effort was well worth while.

* * *

GARDEN CLUBS FOR LAND GIRLS

The Women's Institutes in at least one province, and perhaps in others, have organized Girls' Garden Clubs among farmers' daughters, who will thus be able to do essential war service without leaving home. The scheme is well planned, and through regular inspection by the District Representative of the Agricultural Branch of the provincial Government, prizes can be given for the best results.

There are many villages in all parts of Canada where still re-



main girls and young women with part-time leisure. In many cases a garden plot would be nearer to the village girls' metier than industry or the army, and, if it were recognized as equally important, it would surely be an impetus to organize and link up as many as possible village garden clubs for the essential food programme. In the case of the rural clubs already under way the Women's Institutes, or the Government, provide the seeds, but any village which was back of its Girls' Club could help them secure the land, the fertilizer and the seeds. They might even arrange for prizes in accordance with the other scheme, and dispose of the produce in the same patriotic way. No doubt some name not to be confused with the rural clubs should be chosen.

* * *

COULD WE TAKE IT?

A lady from Midlothian in Scotland who is an enthusiastic Women's Institute member, and was in Canada before the war, wrote to a friend in Canada during the winter. She mentioned that they did with one fire, in the kitchen range, and when she had come home from a necessary journey she found in her bedroom a frozen radiator from which hung icicles. Her soldier son came home on leave and there was only that meagre fire in the kitchen. We had a hard winter but I doubt if any of us found ourselves in circumstances as grim as those in Scotland, where the climate is much like our own.

* * *

THE DEBT WE OWE

There is a distinct difference in the manner in which the members of the armed forces of the United States and those of Canada are referred to by radio commentators in their respective countries. Even allowing for the greater frankness of speech and more outspoken sentiment of the Americans there is still a difference. It is perhaps best exemplified in the references of both the President and Mrs. Roosevelt to the troops over the radio. Their sense of appreciation and personal gratitude to every man and woman serving in the forces, especially outside their own country, can be felt in their utterances. Perhaps we are all as keenly alive to our soldiers, and sailors, and airmen, upon whom the freedom of our future existence depends, but possibly we aren't articulate on the subject.

* * *

THINK THROUGH

Our grocer friend and I were chatting one day about a subject which occupied the attention of many of us for at least four straight months, namely, cold and coal, and the planning and preparing of houses to meet our winter weather, when he remarked with some feeling, "a lot of trouble comes from women having ideas about how a house should be



built." As we had just been discussing a nice little house in our village which had been rendered uncomfortable by its owner who, after her husband's death had made a side verandah into a hall and added an alcove, and in both cases had done so without a thought for the foundation, it did not seem possible to deny his charge entirely. But women should have some of the best ideas about the houses they are going to create into homes, and they are surely capable of thinking through the difficulties attendant upon the inclusion of the idea.

Light and warmth are two essentials in any habitation and no woman should be satisfied until she gets them. When her suggestions for necessary alterations are met with seemingly good reasons why it can't be done she should have given sufficient thought and study to her proposals to be able to prove her point. Then ten to one, later the man of the house will proudly display the alteration as one of his best ideas.

We feel strongly on this subject as we want the centre part of our front porch cut out so as to do away with waste space and give more light inside. Our good neighbour strives earnestly against our misguided notions. If we force the issue we must be assured that appearances, winter comfort and weather do not prove him right and us wrong.

COMMENTS

(Continued from page 7)

BETTER PREACHING

"The neat little essay on some aspect of serious thought has had its day; the extemporaneous harangue with more heat than light in it is doomed; the political address meets with no better fate—our leader writers do that sort of thing so much better, even the prepared discourse, if lacking in force and vision, evokes but a listless response, in short the average sermon is scarcely equal to modern requirements."

Such is the expressed opinion of Rev. John A. Patten in a recent article in the London Spectator, and he thinks the chief reason why the average sermon fails to meet modern requirements is that people today "want to know what the great thinkers of the past have to say, what the great poets have to reveal, and what the spiritual leaders of other days have to give of guidance and encouragement."

As I read the article I could not help thinking that there were two preachers in the past who would hardly measure up to the requirements then laid down, but who were always eagerly listened to when they spoke. They were Bishop Winnington Ingram and Father Staunton. Neither of these talked much about the great thinkers of the past. People heard

them gladly because they spoke from first hand experience of the love of God in Christ Jesus, and were specialists in dealing with present day spiritual problems.

THE MALVERN TORCH

In a recent Bulletin issued by the Council for Social Service, the Malvern Torch is recommended to clergy and laity. It is a monthly publication issued by the Industrial Christian Fellowship. It is edited by Sidney Dark. Intending subscribers ought to be informed that Sidney Dark has recently published a book—*The Church Impotent or Triumphant*—in which he says that he is and always has been a Socialist. After quoting the Malvern resolutions, he says, "In fathering these resolutions, Dr. Temple seemed to have nailed the Red flag to the ecclesiastical mast. I learned Socialism from Keir Hardie and Henry Scott Holland, and I should have subscribed to these Malvern resolutions, seeking to strengthen them and make them more definite, any time these forty years."

It is not unreasonable to suppose that in editing *The Malvern Torch*, Mr. Dark will seek to strengthen and make these resolutions more definite and more in accord with the Socialistic views he expresses so vigorously in his book, and which he says he learned from Keir Hardie and Henry Scott Holland. In fact, after reading his book, I think it would be quite impossible for him to do otherwise. But here I do not wish to be misunderstood, I am not advocating a boycott of *The Malvern Torch*. The truth can always take care of itself. There will no doubt be much good material in *The Malvern Torch* as there is in Mr. Dark's book, but readers of *The Torch* should know that it is edited by a man who says I am and always "have been a Socialist".

RATHER DIE WITH A JEW

Nationalsocialisten, a Danish Nazi paper, for December 3rd, 1942, attacks the clergyman Ivar Lange of Frederiksberg Church, who told confirmation candidates that "politics must not be discussed here—because it is punishable. In spite of this, I will tell you that I would rather die with a Jew than live with a Nazi. If any of you have failed to understand what I said, I will willingly repeat it."

CANADA, 1943

This is the official handbook of present conditions and recent progress published by The Dominion Bureau of Statistics. There are 17 chapters dealing with almost every phase of Canadian life. The price, 25 cts., covers only the actual cost of paper and press work. Send 25 cts. to King's Printer, Ottawa.

SOME BOOKS

- BROADCAST TALKS** — Right and Wrong: A clue to the meaning of the Universe and what Christians believe by C. S. Lewis, 62 pages, cloth.....\$1.00
- THE NATURE AND TESTING OF MAN, Vol. II—Human Destiny** by Reinhold Niebuhr. Gifford Lectures. 329 pages.....\$3.25
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"graduated", Mrs. A. J. Bellamy. Our afternoon Sunday School deserve our congratulations also, for their excellent dramatization of the Parable of the Tares and the Wheat, presented the same evening in the annual Dramatic Night, of the Sunday School Association.

ST. FAITH'S

THE REV. L. M. WATTS

Our Rally Sunday on April 11th was very encouraging. We had good congregations and helpful services both morning and evening. After the regular Sunday School period that day the pupils and teachers presented Mrs. Barrington with a set of door chimes. The address was read by George Jackson and Betty Hughes made the presentation. George and Betty both started their life in the Sunday School primary department, under Mrs. Barrington's leadership and they are now in the senior classes. Two of the smallest pupils, a boy and a girl, presented Mrs. Barrington with a corsage of roses. This was how the Sunday School said "Thank you" to their retired leader.

Woman's Auxiliary: During the month a set of slides on the study book added to the member's appreciation and understanding of the chapters have been studied during the winter.

Our girls did well at the Girls' Festival, and won several firsts in the competitions. Congratulations to them and to their leaders.

Easter Services: In common with other churches attendance at the services on Easter Day was larger than usual. We were glad to have the Bishop with us at the 8.30 service. The crowded church gave us a glimpse of what might be every Sunday, and something for which to pray.

ST. PETER'S

THE REV. S. FAULKS

1943 began for this parish with good reports of parish work in all departments. A still further cause for thanksgiving was given because there was no indebtedness. Many new members have come into the parish and its organizations. The Vestry welcomes to its ranks Sgt. Warke, who will be remembered for work well done in the Vegreville parish.

During March the Bishop paid us a visit one Sunday morning, but owing to a late train, he did not arrive until part way through the service. This brought to a city congregation that element of uncertainty often experienced by rural congregations, when roads are bad and the parson has a long way to come.

Later in March the Bishop came for a Confirmation Service. There were eleven candidates and a full church of parents, grandparents, relations and friends to witness the service and to welcome the confirmation candidates into full membership of the Church on a most happy and responsible privilege.

In April Mrs. Melrose came to our parish hall and presented her slides on the Passion Play of Oberammergau. It was an inspiration to hear her, as this lady had been and seen this wonderful play. We were sorry that more of our people were not present to benefit from this illustrated address. The Ladies' Guild is grateful to Mrs. Melrose.

The W.A. have been studying the regular missionary work book for this year, and so very much enjoyed seeing the lantern slides illustrating the book. Homestead scenes were familiar to some; the Prince Rupert Coast Mission was more interesting, as Rev. E. M. Slater visited this parish last fall; and the Oriental mission work was "familiar" to us because of Miss Hellaby's recent visit.

Several young girls of the J.W.A. were properly initiated into their work at a service in the church. They received their prayer and motto cards of membership. Mrs. Marsden, the leader of this group, was glad to welcome the mothers of the girls to this service and to the meeting which was held afterwards.

St. Peter's A.Y.P.A. has had a busy and interesting winter. Though a Junior branch, it boasts of two members on the Council, and experiences the difficulties of Senior groups. That is to say, the members are ever changing because the enlistment in the Armed Services affects this group too. But this A.Y. "carries on" and looks to the day when they will all come marching home.

The evening W.A. group of St. Peter's has had a busy winter of study and work. Members of this group are helping in several capacities in the parish, especially in the choir. The choir gave us an excellent anthem on Easter Day, which speaks well for their regular practices and usual Sunday singing at the services.

CHURCH OF THE GOOD SHEPHERD

This parish looked back upon 1942 as a happy and successful year, one of the best, and with that, got away to a good start in 1943. This being a railroaders' parish, and timetables not lending themselves to men's conveniences in church work, the men of this area have not been too much in evidence in parish affairs. So it was a special occasion when Mr. Cooper came to our parish and offered his services. We are glad to welcome him, and trust he will encourage others in parish life and work.

Mrs. W. E. Briggs has accepted the office of president of the W.A. Our W.A. here meets every two weeks. In Easter week they prepared a social evening for parishioners. It was a hilarious group that thoroughly enjoyed the whole program.

The Altar Guild has done excellent work in caring for the sanctuary, and in providing flowers. The church was cleaned by them for Easter Sunday. Their work is much appreciated by our people, who wish them all good luck in their work.

The Sunday School at Calder carries on with a steadfast group of teachers. Every fourth Sunday in each month they bring their pupils into the church for a service with the people. It's an inspiration to see them all there, and to hear them sing.

Together with other churches and communions in Edmonton we enjoyed a wonderful Easter Day. It was in many ways a record day for the churches. We thank God for it, and trust that the Message of the Risen Lord, brought to so many that day, will be a power to all of them, as it has been to the faithful in every generation.

ST. MARY'S

THE REV. A. ELLIOTT

Our Senior W.A. is very busy preparing for a sale and tea in June. The exact date has not yet been fixed.

There was a good attendance at our last meeting, held at the home of Mrs. Elliott, on April 12th. A splendid account of the Diocesan Annual was read by Mrs. Baines. Our next meeting will be held on May 3rd, at Mrs. Croft's.

The Juniors, under the able leadership of Mrs. Galpin are holding a tea and sale of work and home cooking in the church hall, on Tuesday, April 27th, from 3 to 6 p.m. Several of the members have entered four sections in the Girls' Festival, to be held in All Saints' Parish Hall, Friday, April 30th, namely, tableaux, knitting, embroidery, and singing. We wish them every success.

The Young Married Women's W.A. is progressing very favorably, having added several new members since their inauguration. They are joining with the Senior W.A. in the tea and sale in June.

We regret the passing of the Rev. Canon McComas, a former rector of St. Mary's, and our deepest sympathy goes out to Mrs. McComas and Archie, now in the Armed Forces overseas. While at St. Mary's Canon McComas made many friends and his death is a great loss to the Diocese.

We are sorry to report the serious illness of Mr. Bradshaw, a member of our congregation.

ST. MARK'S

THE REV. A. ELLIOTT

The Young Women's Group

The Young Women's Group met recently at the home of Mrs. L. H. Bladon. Plans were made for a tea to be held early in June, and a sale of needlework in the fall. The Rev. A. Elliott gave the first of a series of talks on "Church Symbols and their Meanings." The work undertaken in connection with the Social Service will be completed this month.

Choir: Special Easter music was rendered by the choir under the leadership of E. H. Jenkins. Once again we had several former members in their familiar places; and we appreciate their loyalty to their choir.

A most impressive Children's Service was held in the afternoon, with the Junior Choir supplying the music. It was gratifying to see so many parents at this service.

On May 2nd, the choir will combine in celebration of St. Mark's Day; and at this service the children will present their Lenten boxes.

Representatives from each class in the Sunday School are taking part in the Pageant at All Saints', to be held on April 30th.

The W.A. had a most interesting lantern lecture, taken from their Study Book, "The Publishers of Peace."

The last Lenten sewing meeting at Mrs. E. Harrison's was made the occasion for a farewell gathering in honour of Mrs. Moore. We shall miss not only Mrs. Moore, but her daughters, Edna and Evelyn, having helped in the past with the Sunday School, and Helen, before she left, in various capacities. Mrs. Moore has been a very great help to the W.A., in spite of periods of ill health, and we can only tend our regrets for her departure along with our best wishes.

We are very sorry indeed to lose the Elliots. Mr. Elliott has joined the Trades Div. of the R.C.A.F., and they have now given up their home in Edson. Mr. Elliott has helped the Church in many ways, particularly in doing so much wiring for the parish hall. And as for Mrs. Elliott, she would seem to be one of those rare people who are almost indispensable. Not only has she been outstanding as a Sunday School Supt. for several years, but since we lost Mr. Glover, she took over the organ at the evening service and led the Senior Choir, so that it will be very difficult to fill her place in the church. The parishioners gathered in her honour for a social evening last Monday, and presented her with a leather handbag, and Mr. Elliott with a cigarette lighter. The Sunday School also presented her with a fountain pen in token of their appreciation of her efforts.

On the 7th of April the W.A. sponsored a pre-nuptial shower in honour of Miss A. Empey, who has been a member of our choir and also taught a Sunday School class this winter. Miss Empey was married to Mr. D. Leyden in the United Church on the following Saturday, and we shall be sorry to lose her as a member of our congregation.

PEMBINA DEANERY

At a Deanery meeting held in Onoway earlier this year plans were discussed for the holding of a Deanery Mission in June. Since then the Bishop has been in correspondence with Fr. Palmer, S.S.J.E., and has, through him, secured the services of Fr. Loosmore as the conductor of the Mission. As soon as word has been received from Fr. Loosmore, notices concerning the Mission will be sent out to all the parishes concerned.

—W. DEV. A. HUNT, R.D.

ST. MARY'S, JASPER

THE REV. W. DEV. A. HUNT

The size of a congregation on a Good Friday compared with that on an Easter Day is perhaps a fairly good indication of the number of people for whom the Cross is a real factor in the Christian life. Many come to church at Easter though they have made no attempt to observe Lent. They want the joy offered by the Faith without being partakers in its labour and sorrow. Such people look for the impossible, for "only he who bears the Cross may hope to win the glorious Crown."

On the whole the Lenten services were fairly well attended. It is pleasing to note that a considerable number of those who did attend the services came regularly. On April 19th we had as a guest speaker the Rev. Dr. Scott, a United Church missionary from Korea. Dr. Scott was interned along with all other Allied nationals when Japan entered the war. He had many interesting things to say concerning conditions in Korea, and he spoke with admiration of the courage and loyalty of the Korean Christians in the face of the loss of the white missionaries and the danger of active persecution. Afterwards at a small informal gathering in the vicarage, Dr. Scott told us of his experiences as an enemy alien in the hands of the Japanese. Though not subjected to

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

THE REV. W. DEV. A. HUNT

We have missed the Lenten services this year, and the Three Hour Service on Good Friday, but welcomed the opportunity of an evening service. Few men seem to attend a Good Friday service in the country but perhaps it is not so in the cities.

any physical ill treatment, he and his brother missionaries suffered a good deal from lack of good and sufficient food.

On Good Friday morning the Litany of the Seven Words from the Cross was sung, interspersed with appropriate prayers at the end of each stanza. An address on the Seven Words followed the singing of the Litany. The Vicar then left for an evening service in Edson. Unfortunately he did not get back in time to sing Evensong on Easter Day, owing to car trouble, which necessitated an ignominious return to Edson at the end of a tow-chain. Thanks to the wardens and choir of St. Mary's the service was held nevertheless. The congregation was the largest there has been for some time.

The Holy Communion was celebrated on Easter Monday, when twenty people received the Sacrament. The sanctuary was beautifully decorated with daffodils, narcissi and tulips, given by members of the congregation.

On Easter Eve the W.A. put on a sale of aprons and home cooking, from which about forty dollars was realized. The sale was held at the home of Mrs. Jackson.

Taken on the whole the financial standing of the church is encouraging at the present time, due to the regularity of the envelope subscribers, the activities of the W.A. and the wise economy of Mr. Coupland.

On Wednesday, April 15th, Jasper lost an old time and greatly respected resident in the person of Alexander Bower Campbell, J.P. Mr. Campbell was a staunch continuing Presbyterian. The funeral service was conducted in St. Mary's Church by the Vicar, and Mr. Campbell's body laid to rest in the Jasper cemetery.

At the time of writing we are looking forward to the Bishop's visit on Sunday, May 23rd, when the Sacrament of Confirmation will be administered at the evening service.

ONOWAY MISSION

MISS BARBARA ONIONS

We were fortunate this Lent in having a celebration of Holy Communion on Ash Wednesday, and again on Friday, April 16th. On both occasions the Bishop came out and we very much appreciate his doing so.

Fortunately the country roads dried up surprisingly quickly and it was possible to have Holy Week and Easter services throughout the Mission. It is good to be able to get around again.

W.A.: Mrs. Dixon attended the Diocesan Annual Meeting as delegate, and three members attended some of the meetings. We are very sorry that it was impossible for Brookdale, Rich Valley, and Nakamun to be represented; roads been impossible just then.

The Junior W.A. are entering for several events in the Girls' Festival and are looking forward to attending.

The Onoway Confirmation will be on Sunday, June 6th. Will you please remember in your prayers those who are to be confirmed.

Holy Baptism: In St. John's Church, Onoway, on April 4th, Albert Lewis Hofferd.

Brookdale W.A.

The W.A. have provided a very nice sanctuary chair for the church.

The Rural Deanery of Vermilion

ST. MARY'S, CLANDONALD

THE REV. F. A. PEAKE

The fifteenth anniversary of the dedication of the Parish Church of St. Mary the Virgin, in its present position, took place on April 15th, and was marked by a celebration of Holy Communion. The Dedication Festival was continued on the following Sunday with a Children's Service in the afternoon, and Festal Evensong at night.

We were very thankful for the fine weather on Easter Day, which no doubt helped to swell the usual large congregation for Sung Eucharist.

The A.Y.P.A. met but once during the month of April, when a talk was given on "Church Symbolism" by the Vicar.

ST. MARY'S, LANDONVILLE

THE REV. F. A. PEAKE

Services were resumed on Palm Sunday and will be continued on the second and fourth Sundays of each month. We are very sorry to learn that Mrs. Harold Dorey, our organist and president of the W.A., is still in hospital at Elk Point, and trust that she may soon recover. Meanwhile her place at the organ is being filled by Mrs. M. Stanley.

HOLY TRINITY, IRWINVILLE

Evensong was said on Easter Day in the presence of a good congregation. Parishioners at Irwinville will have an opportunity to make their Easter Communion on Low Sunday. Services will be held each week during the summer with Sunday School for three Sundays of each month.

Services

Irwinville—1st, 2nd, 3rd and 5th Sundays, 2.15 p.m., Sunday School; 3.00 p.m. Evensong and sermon.

4th Sunday—11 a.m., Holy Communion.

Clandonald

1st Sunday, 11 a.m., Holy Eucharist.

2nd, 3rd, 4th and 5th, 7.30 p.m., Evensong and sermon.

Landonville

2nd Sunday, 11 a.m., Holy Communion.

4th Sunday, 3 p.m., Evensong and Sermon.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

The Rev. H. J. Jones

The Senior W.A. met at the home of Mrs. A. E. Alan, on April 1st, with six members and three Little Helpers present. After the usual devotionals, business was attended to. Arrangements was made for a sale of home cooking, potted slips, Easter flowers, etc., on Saturday, April 24th, in Mr. Bellamy's store. This proved quite satisfactory and we are grateful to all who helped in any way to make it a success.

Delegates to the recent W.A. Annual Convention were Mesdames Barden, Robinson and Miss Leda Baptist. The sessions were interesting and helpful, and the reception at See House a delight.

CHURCH MESSENGER

Services: The Rev. H. J. Jones held Morning Prayer on April 18th. The services for the following Sundays are:

April 25th—11 a.m., Sunday School
May 2nd—11 a.m., Sunday School; 7.30 p.m., Holy Communion.
May 9th—11 a.m., Sunday School, and Morning Prayer.
May 16th—11 a.m., Sunday School; 7.30 p.m., Evening Prayer.
May 23rd—11 a.m., Sunday School and Holy Communion.
May 30th—11 a.m., Sunday School.

The Sunday School and Congregational Lenten Box Offerings are to be used towards the Apportionment.

There were many happy re-unions among our people at Easter time.

We are sorry to note that Mr. Ted Foran was recently reported missing. The airman is a son of Mr. and Mrs. Archie Foran, of Holden, and husband of Mrs. Foran of Tofield. We trust that ere long brighter news will be received concerning him.

WAINWRIGHT

THE REV. L. A. BRALANT

The busy Lenten Season and Easter is past, but we hope the spiritual strength received during these holy seasons will be retained. The midweek Lenten services were very well attended, and it was a joy to enter into some of the deeper experiences of the prayer-life as we considered "Our Response to God." The Sunday services were well attended also, and we continue to pray that many may come under conviction of the Spirit of God concerning personal sin and the need for repentance. The Easter Communion at Wainwright was a record, over sixty people making their communion. It was a thrilling experience to realize that thousands move throughout Christendom were doing the same that day, in obedience to the Lord's command to "Do this in remembrance of Me."

The Holy Week Services held in the three Protestant churches were an inspiration. In these days of strife, we do well to emphasize our agreements rather than our disagreements with other denominations. Only as the Christian Church (and that includes non-Anglicans!) closes ranks and musters ALL its forces can it march forward triumphantly to conquer the hosts of evil. These services have created a deep impression in our community. Let us pray that this spirit may be maintained.

Our girls' choir have done well. The rendering of Stainer's "God So Loved the World" on Palm Sunday lacked nothing in quality; and the sympathetic rendering of "The Story of the Cross" on Good Friday morning helped us to realize afresh the solemn wonder of Calvary, and the glory of our Redemption through the Man of Sorrows. Four members of the choir accompanied the rector to Irma in the afternoon and sang the shortened version.

Easter communion was celebrated at all points, and with the better weather we hope our services will be maintained. It is fundamental to the work that a vigorous church life be fostered in each community. We must all do our part, individually and

corporately. We note a more realistic attitude being taken in the matter of financing, and we thank God for this. As a result of Lenten self-denial, much of our Apportionment dues will be met. Never let it be said of any one of us that the missionary work of the Church was hindered because I failed to do my part. Don't wait for the next bazaar or tea party, give freely now! "Freely ye have received, freely give."

Our girls in the G.W.A. are busy preparing for the Study Book examination. Both in Wainwright and Irma brains are being cudgelled for the big event! Our Senior girls' group in Wainwright have entered four sections of the Festival, and we wish them success.

Next month we say "Goodbye" to Mrs. Boomer. It is with real regret, for Mrs. Boomer has proved invaluable in our church life as organist, W.A. secretary, and leader of the girls' group. We shall miss her, and can only hope others will be inspired by her devotion to take up some of this work. Mrs. Wilbraham succeeds to the office of secretary of the W.A.

United in holy matrimony: Lawrence Braitenback and Ellen Elizabeth Wilkins, April 26th, 1943, in St. Thomas' Church, Wainwright.

ST. MATTHEW'S, VIKING

THE REV. H. J. JONES

The monthly meeting of the W.A. was held in the hall on Thursday, April 9th, with twelve members present.

Arrangements were completed for the Easter tea, to be held on Saturday, April 24th. A variety table is to be presided over by two of the members.

The ladies also voted money to be given to the Dorcas Secretary to purchase goods for the fall bazaar.

We were very pleased to see Mrs. Evans, Sr., back with us, after a very long illness, and trust she will continue to gain strength.

Miss Richardson, another of our church members, has recovered from her illness sufficiently to leave the hospital. We hope she will soon be completely well again.

A new member was added to our membership roll in the person of Mrs. E. Evans. We are always very pleased to welcome new members.

It is with deep regret that we have to report the death of Mrs. F. Cottrell who for many years has been a faithful member and supporter of her Church. She was possessed with a happy disposition and could face adversities with a smile. She was always ready to help with any charitable work and in this she will be greatly missed. Her qualities as a loving mother and a devoted wife endeared her to her family, who will surely miss her. Funeral services conducted by the Rev. H. J. Jones were held at the family residence and a very impressive memorial service was held in the church on Sunday evening, where many friends gathered to pay respect to a faithful member.

A beautiful prayer book for the altar is being purchased in memory of Mrs. Cotrell.

Easter cards of greeting are being sent to our members.

Our Easter services will be held on May 2nd.

GLENDON

The Rev. A. Court, of Edgerton, conducted services at the home of Mrs. L. H. Leach, on Monday evening, March 22nd, and in the Glendon Lutheran church, on Sunday evening, April 18th. Owing to the slushy condition of the roads there were only five present at the first service. At the second, which was an Easter Service, there were ten present of whom five took communion. At this service Mr. Court announced that it would probably be his last service in this area. We are sorry to see Mr. Court leave us after only two services, because we have had scarcely time to get acquainted with him. He assured us however that someone would conduct services at Glendon and at Rife on the third Sunday of the month. We trust that with the disappearance of snow, the services at Glendon will be better attended.

ST. MARY'S, EDGERTON AND ST. PATRICK'S, HEATH

THE REV. A. A. COURT

Lenten services were exceptionally well attended this year, possibly because of the new arrangement which only permits a service on alternate weeks. On Good Friday the Junior Choir sung the beautiful "Story of the Cross" with very great feeling, and richly deserve the many complimentary remarks which came from all sides.

An Easter tea and sale of home cooking was held in the church basement, on Saturday, 24th April, but for some reason this was not as well patronized as in former years. In spite of the poor turnout a reasonable sum was realized which will be used to good advantage.

Easter Day services at St. Mary's drew all who were able to attend, although we did miss one or two regular members who unfortunately are on the sick list.

St. Patrick's, at Heath, had a record congregation, and if there are any who were not present, may we advise that the summer schedule has been reverted to, and services will be at 11.15 a.m. in the future, with the Sunday School at 10.30 a.m.

The Sunday School reports that the collections from the Lenten boxes this year was double that of last year, and we would like to say: "Thank you" to our children for their generous response.

Our delegates to the W.A. Annual report very good meetings, and we are looking forward to a detailed account at the meeting on the 6th of May at the home of Mrs. George Sawyer.

Baptism: Sharon Louise McKay.

Rural Deanery of Metaskiwin

MILLET

THE REV. W. ELKIN

Services were held every second Wednesday during Lent.

A social evening was held on Friday, March 12th, when members of the congregation met at the home of Mrs. F. Dixon, to bid farewell to Mr. and Mrs. Darlington and family, who have left for Heshborough, Alberta, where they have purchased a farm. Mr. and Mrs. Darlington were presented with Prayer Books.

Mrs. F. Hamilton, who has left for Vancouver, to take up residence, was also presented with a Prayer Book.

Mr. R. H. Chapman, who was Vicar's Warden and secretary-treasurer of the church, and president of the A.Y.P.A., has been transferred to Red Deer.

We shall miss all of these friends who have moved away, but wish them success in their new surroundings.

ST. PAUL'S, LEDUC

THE REV. W. ELKIN

Mrs. Moss, Mrs. Ayres and Mrs. Carr were chosen to represent our W.A. at the Diocesan Annual Meeting. All reported a most helpful and inspiring time.

The Lenten services have been held on alternate Thursdays and have been greatly appreciated. Mr. Elkin gave the addresses on these evenings.

The Sunday School keeps up a perfect attendance except when sickness intervenes. Three scholars expect to write the G.B.R.E. examinations.

On Easter Day we were delighted to have our Bishop and Mrs. Barfoot with us for the celebration of Holy Communion. There was a good attendance. Some of our parishioners were ill and were unable to attend; we wish them a speedy recovery.

We are sorry that Dr. Kidd and family are leaving our parish. Dr. Kidd has been a member of the Vestry for years and has been a valued member in the congregation. We wish the doctor and his family every success in their new home.

Mrs. Margaret Carruthers, who has been visiting her mother, Mrs. Carr, has left for her new home in Winnipeg. Our very best wishes go with her.

CAMROSE

THE REV. A. WALLIS

Good Friday: "Did ere such love and sorrow meet . . . ?" It never had before; it never will again, nor will "thorns compose so rich a crown." Not many people came to church to remember the Man of Sorrows Who is acquainted with grief.

Probably they thought of Him at home. We heard that it was springtime in Jerusalem, and crowds of people would be there to keep the Pass-over. Many of them did not know about Jesus, many were indifferent, and then there were the faithful few who had needed Him and found Him sufficient for their need. There would likely be Jairus and his twelve year old daughter; the widow's son, Lazurus; Bartimaeus, who had been blind, and some of the children who had scattered palm branches before Him and whom He had blessed. All needs need Him.

Easter Sunday Morning:

"While remembering hearts Thou meetest
In communion clearest, sweetest! . . ."

And thus we kept our Easter Communion. During that service, memories of the W.A. Convention came back. The thought of the Universal Church reaching down through the ages and touching humanity; and the Bishop remarking, "This Church, with all its sins which need so much to be forgiven; this Church with all its weaknesses which need so much to be turned into strength. . . ." There have been sins, there have been weaknesses, many of them still exist, but Holy Communion remains untouched, it is something sacred between Christ and us, and nothing the Church has done can release the individual from obeying His Divine Command: "Do this in Remembrance of Me."

Evening: "Wherever Mercy triumphs over Pride, or patience, sorely tried, yet learns in love to pardon all the debt; wherever Strength forgoes the easy prize and turns to Sacrifice; wherever Sorrow seeks Him in a prayer—the Risen Christ is there."

And so the spirit of Easter permeated a large congregation of people. Trying to comment on the sermons for Easter Day, one can only repeat the glory of the Message: "Christ is risen!" and because He is alive for evermore, we, too, shall live—there is no death—our loved ones are safe in His keeping, our cares and perplexities touch Him, too—because He lives there is an all-abiding faith in Easter which satisfies the soul.

The choir sang "An Easter Song," and "Christ is Risen."

The church, the flowers and the sunshine helped to uplift the heart. "He is risen indeed."

Sunday School: We have Lenten boxes again this year, and the young people of the Sunday School have shown practical interest in them.

This month we have lost three of our very small people—Serena, Nina and Ronnie Fawcett—they are leaving Camrose. How we shall miss them! But we will never forget them, for love is always precious. We hope that Mr. and Mrs. Fawcett and these three little ones will be happy in their new home.

The W.A. held a most successful rummage sale on the 24th April. Have you ever thought of this? When you respond to the request for things, it is far more than merely donating things to a rummage sale, it is helping to encourage our President and those who help so willingly; it is bringing hope and loyalty into practical use—all the words we love so much are useless unless we follow them up with all we have to offer. And this applies to every phase of the work. Many thanks to all, especially to Mrs. Veal.

Marriage: April 5th, John Vincent and Donna Myrtle Reynolds.

Burials: Baby Daly, April 2nd, at Bittern Lake.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

The Choral Communion Service Easter Sunday was well attended. The church was bright with flowers and the service was particularly hearty and inspiring.

On Good Friday a short service was held in the evening. Due to the illness of the Rector, this was conducted by Mr. J. G. Baker.

Mrs. J. G. Baker and Mrs. C. T. C. Roper attended the Diocesan Annual Meeting in Edmonton this month. They reported very full and interesting sessions.

Cold weather and drifted roads did not interfere very much with the regularity of W.A. meetings during the past winter. Members in the village were picked up by friends in the country and given an enjoyable sleigh ride to the place of meeting. Thanks are due Mr. and Mrs. Briggs and Mr. Ochsner for this service.

THE WOMEN'S PAGE

by Edith Peace

DIOCESAN ANNUAL

I hope everyone was able to secure a copy of the last "Diocesan Annual". It is an excellent magazine, and deserves to be sold at fifty cents instead of fifteen, judging by the amount of work which has been put into it. The photographs of the clergy are particularly good, at least of the ones I know, and the articles are all interesting. I was especially delighted to see the list of confirmation candidates from all over the Diocese. I am going to send a copy overseas, and I am sure the men and women from the parishes who are in the Forces would all enjoy receiving this link with the Church at home.

HER MAJESTY

Did you hear the Queen's broadcast a few Sundays ago? Few of us realize the great courage necessary to speak to the women of the world like that. The Queen is always so kind and friendly in her talks. There is never any suggestion of condescension on her part. She speaks to us as one woman might to a group of other women, about the simple problems of the home and family. Her broadcast was a Queen's "recall to religion" and she certainly sets us all a noble example as a great wife, mother, and home-builder. We need to thank God for our King and Queen in these dark days, and for the quiet, but nonetheless strong and inspiring leadership they have given, not only to the people of the Motherland, but also to the people of the Empire. Long may they reign!

THE W.A. ANNUAL

The "Annual" is past and gone now, but looking back it seems to me that it was one of the best I have ever known. Much of the credit for the success of the meetings belongs to our President, Mrs. Tackaberry. There are few who have such a wonderful grasp of all the details concerning our Woman's Auxiliary, and her knowledge and guidance saves us from a lot of unnecessary discussion. Her re-election without any opposition was a tribute to the great work she has done since assuming office.

The W.A. Service was very well attended, as usual, and the singing of the boy choristers was so much appreciated, especially by those who are only able to hear them at this service each year.

I was glad to hear the discussion regarding the length of time any member should remain in a Diocesan office. It is not possible for any decision to be arrived at, nor would it be wise to make any ruling as to how many years one might serve on the Executive, but I shall still contend that we must find some way of enlisting the energy and ideas of those W.A. members who aspire to a position on the Executive, but who will not contest an office with some one who has held it for ten years or so.

EASTER DAY

I don't remember ever seeing more people at Easter services than there were this Easter. The Cathedral was packed, and from all reports the other churches were also crowded to the doors.

I was told the story of a clergyman who, just before the Benediction every Easter morning, used to wish the congregation "A Merry Christmas and a Happy New Year!" I doubt the truth of the story, but it is a fact that some people seem to limit their churchgoing to Easter Day. I noticed a tendency on the part of a few regulars to rather resent this crowding of the churches on one day only. It isn't very nice to find your favorite pew filled with strangers, and have to look for a chair in some corner by the font on Easter Day, but for all that we should be glad that people come to church, even once. Certainly we shall never attract them and make them want to come again if we do not hold out the hand of Christian fellowship on the one day they do come. There will be lots of other Sundays when we shall claim undisputed ownership of our own particular pew, and a warm welcome to very occasional worshippers may help to change them into "regulars."

When all is said and done there is not much sense in our missionary work in lands across the sea if we have not a similar zeal to gather into the Church our own friends and neighbours. We should feel pity rather than resentment that they come so infrequently, and value so lightly what is really a priceless heritage. Perhaps an even greater devotion, kindness and love is needed to win the indifferent among us than is needed to win the heathen in other lands.

The Easter hymns are all so beautiful, and so full of "Alleluias." Somehow the whole Easter Message brings us so close to those who have gone before us into the Greater Life.

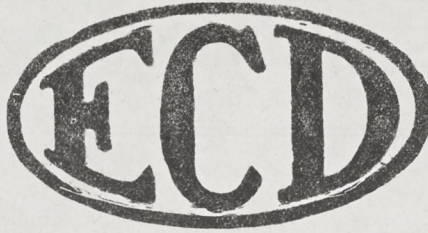
Death is only an old door
Set in a graden wall,
On gentle hinges it gives
When the thrushes call.
There is nothing there to trouble any heart,
Nothing to hurt at all;
Death is only a quiet door
In a garden wall.

RECTORIES

I have been asked by the Editor to mention the coming Rectory Appeal, and this I gladly do. I understand that we are all to be asked this month for contributions towards the building up of a revolving fund to help build or improve the rectories throughout the Diocese, and especially the rural rectories. Anything which will improve the conditions for our parsons, and **especially** our parsons' wives is deserving of our greatest support. I am glad that our Bishop is determined to do all he can to ensure adequate housing for the families of our country clergy. We in the city have so many conveniences which the country people do not enjoy, and the improvement of country rectories should be the concern of all. Let us all give as generously as we can.

—EDITH PEACE.

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